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IONIAN ISLANDS.

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Yenikevi
SALONICA
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Mt. Olympus
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Volo
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Armiro
Thermopylæ
Orio
NEGROPONT
Talanta
Talanta
Lepanto
Livadia
G. of Lepanto
Oropo
Tavo
Lessina
Corinth
Athens
Salamis
G. of Egina
Argos
Tripolitza
G. of Napoli
Mistra
Cast. Romani
C. Gallo
G. of Coron
Colokythia
C. St. Angelo
C. Matapan
G. of Colokythia
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THE

IONIAN ISLANDS.

MANNERS AND CUSTOMS;

SKETCHES OF

THE ANCIENT HISTORY;

WITH

ANECDOTES

OF THE

SEPTINSULARS.

BY

TERTIUS T. C. KENDRICK, Esq.

London:

JAMES HALDANE, TOTTENHAM COURT ROAD.

1822.

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ANECDOTES

OF THE

MANNERS AND CUSTOMS

OF

THE ANCIENT HISTORY

OF THE

IONIAN ISLANDS.

TO

THE RIGHT HONORABLE

CHARLES MANNERS SUTTON,

Speaker of the House of Commons,

&c. &c. &c.

SIR,

THE permission you were pleased to grant me, to dedicate this work to yourself, demands my grateful and respectful thanks; and I have to lament my inability to express the sense I entertain of this high and distinguished honor.

Your nicety of taste and exactness of judgment will leave me but little hope of obtaining, what, of all others, would be my highest ambition—that of your approbation: but I dare, nevertheless, hope that your natural kindness may cause you to overlook the numerous errors, and incline you to a favorable bias on my first essay.

Were I to offer any elogium on yourself, the attempt would be misplaced: true greatness needs no panegyric, and is more truly felt than ably expressed.

I am,

SIR,

With the highest respect,

Your most obedient,

Servant,

TERTIUS T. C. KENDRICK.

PREFACE.

The inducement which prompted me to intrude this work on the Public, arose from a wish of throwing some light on the manners and customs of a country which is daily growing more into notice. In describing what I have seen, my style will be found more faithful than elegant: this, however, I shall not lament, provided I succeed in the main design. The Islands have been visited by many travellers in succession, but none have yet undertaken the task of collecting materials sufficient to form a regular history; and, indeed, have been glad, in every instance, to escape over to the continent of Greece, where a more pleasing variety offered itself, in diversity of manners and customs, antiquities of a more noble order, with other temptations of an equal nature. It is true, that several sketches of these Islands have found place in the accounts transmitted by

tourists, but not of sufficient import to attract sole attention.

The character of the Septinsulars is faithfully described. I have given no vent to personal dislike or prejudice : a residence of some years amongst them, has given me an opportunity of judging accurately of their disposition, which is now altogether as bad as their worth in ancient time was great. The almost Hottentot customs of the peasantry, are a striking proof of their masters character ; and furnish an unequivocal demonstration of their neglect in exercising all humane and generous principles to forward an emancipation from ignorance and wretchedness.

The nobility and gentry of the Ionian Islands, require a firm-minded governor to keep them from manifesting those dangerous principles so destructive to small states in general ; and to the excellent administration of Sir Thomas Maitland, the Islands are indebted for the preservation of civil order. This

skilful statesman perfectly understands the nature of these people, of their views and party quarrels, which he has checked by banishing the leaders. The art and craft of the factious nobles have been employed to their highest pitch to raise reports which have only foundation in malice. The priests, likewise instructed by the nobles, have infused opinions and sentiments of the most dangerous tendency into the minds of the lower class, who are incapable of discriminating with judgment. The Septinsulars are implicated two ways :—the first, in committing piracies and robberies on the Albanian, Moreot, and Turkish coasts ; the second, in devising means to liberate themselves by treachery from the British government. In the latter respect, agents were employed to concert with the continental Greeks upon the matter ; and, in the congress, proposed to be formed at Tripolizza, they were to have sent a certain proportion of men from each island, to act as their deputies in this assembly. When affairs came to so alarming a crisis, nothing but military law could serve as a check against the threatened danger ; it was employed, and the Septinsulars are now gradually returning to their obedience and duty.

I have not described the Islands in the order I visited them, which being often, would only occasion a recurrence to the same scenes: I have therefore chosen them separately, placing Corfu at the last, thereby avoiding a transition which might be unpleasant to the Reader.

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THE IONIAN ISLANDS.

ERRATA.

Page	10	line	4, for 'in spite of' read, to support.
In a few Copies,	33	..	20, for 'from or Corfu,' read, from Corfu.
	85	..	11, for 'shought,' read, sought.
	109	..	15, for 'our,' read, four.
	194	..	25, for 'Perdiceas,' read, Perdiccas.
	199	..	3, for 'islands,' read, island.
	207	..	24, for 'tivity,' read, festivity.

by Homer. The islands, with the exception of Corfu and the small one of Paxo, had been recently captured from the French, and were becoming an highly interesting station to those partial to classic ground.

On the 27th of August, 1813, I embarked on board a government transport, bound to Zanté, bidding adieu to Messina, where I had been stationed for some weeks. On our course through the straits

CHAPTER XV.—Commerce, general observations on . . . 228
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THE

IONIAN ISLANDS.

CHAPTER I.

HAVING understood that an opportunity would be given me, if I volunteered to serve in the Ionian Islands, I hastened to proffer myself as a candidate; and, much to my pleasure, received an order to prepare myself for immediate embarkation. I had certainly a great desire to visit those places celebrated by Homer. The islands, with the exception of Corfu and the small one of Paxo, had been recently captured from the French, and were becoming an highly interesting station to those partial to classic ground.

On the 27th of August, 1813, I embarked on board a government transport, bound to Zanté, bidding adieu to Messina, where I had been stationed for some weeks. On our course through the straits

of Pharos, we passed Monte Gibello, to this day termed "Ætna," whose volcanic fury was now resting for awhile. The scenery on each side was diversified: on the Calabrian coast, rugged mountains and craggy rocks met the eye; whilst the fertile country of Sicily charmed the beholder with its pleasing and peaceful appearance.

By the afternoon of the same day the ship cleared Cape Spartivento, the southernmost point of Calabria, and anciently styled, "Herculis Promontorium." A watch tower is situated on the rock, commanding the small bay. On the sixth day the mountain Mavrovuono, belonging to the Island of Cephalonia, was descried; and on the morning of the seventh, the ship entered the channel separating the former from Zanté, distant from each other nearly eight miles. Cephalonia at first seemed the most picturesque of the two, but as we gradually advanced, the scenery changed, and when in front of the harbour of Zanté, the beautiful landscape that presented itself, exceeded all I had ever seen. The golden splendor of the sun, shedding its fierce rays on the surrounding objects, tended to increase the general effect.—How just was the appellation bestowed on this Island!—

"Zante,
Il Fior di Levante!"

Never did I behold a more romantic spot! On the right, the olive groves thickened in abundance, pre-

senting a smiling and pleasing aspect by their green foliage. The term, "Nemorosa Zacynthus," is justly its due to this day. On the left, rising in grandeur, appeared Monte Scopo, covered on all points with orange groves, citrons, and myrtle. The city itself stands near the basis of the hill. The custom of painting the shutters of windows in varied colours of light-green and vermillion, and of white-washing the houses, contributed to increase the liveliness of the scene*.

My first landing on the sacred land of Greece can never be effaced from my memory: my heart beat high with veneration and enthusiasm, to find myself on a territory renowned by Homer. The first word of the language I heard pronounced, awakened me to a recollection of the heroes celebrated by the immortal Bard. I should have thought more on the subject, had not the unpleasant gaze and stare of people, assembled on the Mole, put an end to all considerations of that kind. Every fresh arrival in this island creates matter for speculation: I had scarcely received "pratique," ere I had to endure the eager and inquisitive gaze of a medley race, as singular in their dress as in general appearance. Turks, Albanians, Zantiotes, and my own rosy-cheeked country-

* The sun acting on the orange and myrtle trees, produces a fragrance which is plainly smelt at the distance of three or four miles at sea.

men, flocked round and near me in such a manner as to preclude the possibility of taking a quiet peep at them and the city. This reception obliged me to lay aside all such thoughts, and glad was I to escape the eager and impertinent stare. A traveller, however, must make up his mind to it in all Grecian ports; and not until a few days have passed, is he released from the scrutiny and gaze of the inhabitants. The sudden difference of dress and manners cannot fail of striking the one accustomed to either England, France, or Italy. As if by enchantment, a sudden line is drawn, and the traveller beholds a distinct separation from the sameness of costume by which the natives of the above countries are distinguished.

Zanté, anciently called Zacynthus, from a Bœtian of that name who was buried there, stands between the island of Cephalonia and Cape Tornese of the Morea, about thirteen miles south of the former, and twelve west from the latter. It is 53 miles in circumference, from 12 to 14 in length, and eight miles in width. The number of its inhabitants, according to a census taken sometime back, amount to 37,580, of whom from 18,000 to 19,000 may reside in the town. The villages are numerous, although none arrive to any great extent of size. The people are chiefly Greeks, with a mixture of Turkish and Venetian blood. The town stretches between the western

side of the harbour, extending nearly to the foot of Monte Scopo, of three quarters of a mile in length, but narrow in breadth, excepting that part of it which verges on the ascent of the castle. The streets are extremely narrow, and are built in the Italian style of architecture, with long-continued porticoes or piazzas before the houses. The principal street runs in a parallel line from the Piazza San Marco, or public square, to the very end of the city, leading into the country without interruption. In this street are to be seen the principal shops, crowded with the manufactures of Turkey, such as shawls, amber mouth-pieces for pipes, richly embroidered silks, and sundry other Asiatic articles. The mystery of each trade is perfectly exposed to public view, as the Zantiotes are accustomed to work in open air. A number of handsome edifices, constructed in the Italian fashion, meet the eye in varied succession: but the effect of these are greatly lost through the wretchedness of the hovels that surround them. The latter have only one room, in which probably a family of eight or ten are herded. The floor consists of earth well beaten down. It is singular that, howsoever a family may be oppressed by poverty, good beds are sure to be seen inside their dwellings, to purchase which they strain every means. No other manufactures are carried on in the town, excepting two or three of silk, but these are not of such importance as to become a staple article in commerce. The island depends totally on its landed produce for

subsistence, and is supplied with hardware and other commodities by the German and English traders.

The plain of Zanté has already been spoken of by travellers in the highest of terms; and each have agreed on the wondrous beauty of the landscape. It is surrounded by lofty mountains: on it are numerous villages, intersected by olive and orange groves, together with enormous vines. The produce is upwards of 7,500,000 lbs. of currants, the larger portion of which is shipped for England, and the remainder for Triest or other ports in the Adriatic gulf. The time for cutting the vines for vegetation is in April. In August their appearance is truly rich. The fruit is gathered in September and spread for drying, which occupies generally from eight to ten days. In this article the island is a great gainer, as ready money is always paid for it.

The fertility of the plain is such, that it likewise produces from 50,000 to 55,000 barrels of oil annually. This is, however, not considered as a good article of commerce, since its quality is inferior to that of Corfu and Cerigo, and consequently less in demand. The wines of Zanté deserve the highest praise, and particularly the white, which so exactly resembles Madiera in its taste, that even a connoisseur might be deceived.

In summer, a number of shepherds are to be seen

on this plain: each one has a reed, formerly distinguished as the doric pipe, on which he plays. The instrument resembles a flageolet, although the sounds are confined, not extending to a greater compass than five notes. It produces some wild sounds, which, borne by the wind, do not displease the ear. One might, indeed, almost fancy that the pastoral simplicity of Arcadia was revived here. The peasants have another pipe with only two holes, and generally played during a dance, accompanied by a tabor. It produces a detestable tune, but nevertheless seems to operate as well, and even better than the finest music upon the minds of these poor people, who become animated to the last degree with its execrable shake.

In winter the plain is overflowed by the sea, and to which it probably owes its excessive fertility. In November the shooting season commences, wild fowl of all descriptions, snipe, and plovers, are found in abundance; nor does the sportsman experience the least molestation or hindrance in pursuit of amusement. The proprietors of the lands are happy to afford every facility to any person inclined to follow it.

At the extreme end of the plain, to the south of Chieri, are situated the famous pitch wells. The pitch boils up in large bubbles underneath the surface of the water, and is gathered in its liquid state by means of long bunches of myrtle, sus-

pended from a pole. On exposure to the air, it quickly hardens. The ground underneath the neighbourhood of these springs, for a considerable way about, is supposed to be full of it, proceeding, as some have imagined, from the frequent earthquakes which afflict the island. The wells are situated in a swampy ground, surrounded on one side by a line of rocks, and on the other by the marsh leading to the sea. Another well was pointed out to me, said to contain a substance much used by the inhabitants in manufacturing soap. The water contained in these wells is reckoned by the natives an infallible remedy for scorbutic complaints, in chronic disorders, nervous weakness, and particularly in marsh fevers. This, however, I am much inclined to doubt, since, had it been really efficacious, our own physicians would certainly have been liberal in its use, which was never yet the case.

The antiquities of Zanté are but few: the Island was formerly dedicated to Diana Opitidi, whose worship was common under the latter title. Three or four temples were erected to this goddess by the Zacyntheins: one stood on Monte Scopo, immediately beneath the brow, and another was situated near the village of Melinados or Kelinados, where some columns of the doric order are still to be seen, though in fragments. In the village church is shown a marble, now forming the altar piece, having engraven on its edge—

ΑΡΧΙΚΛΗΣ ΑΡΙΣΤΟΜΕΝΕΟΣ
ΚΑΙ ΑΛΚΙΔΑΜΑ ΑΡΧΙΚΛΕΟΣ
ΚΛΗΝΙΠΠΑΝ ΤΑΝ ΑΥΤΩΝ
ΘΥΓΑΤΕΡΑ ΘΕΟΚΟΔΗΣΑΣΑΝ
ΑΡΤΙΜΙΤΙ ΟΠΙΤΙΔΙ.

Archicles, son of Aristomenes,
Alcidame, wife of Archicles,
Have consecrated Clenippe,
Their daughter, to Diana Opitidi.

Zanté likewise is supposed by several to have been the spot where the celebrated Cicero was buried. Sandy's account runs thus: "A mile and half off, "in sight of the town, on the side of a mountain, "they have another monastery, called the Annuntiata, "where the Latins have their burial, built in the "year 1550. When under the ground, there were "found two urns, one full of ashes, and the other of "water, in an ancient sepulchre. Upon a stone that "covered the tomb, was engraven M. Tvl. Cicero "have et tu Tertia Antonia; and under the urn "which contained the ashes, Ave Mar. Tul.—it "being supposed that Cicero was buried there: pe- "remptorily affirmed by a traveller then present, "reporting withal that he saw this epitaph:

"Ille oratorum princip, et gloriæ linguæ,
"Romanæ, jacet hac, cum coniuge Tullius urna.
"Tullius ille, inquam, di se scripserat olim,
"O fortunatum natam, me consule, Romam."

There is, however, much room to doubt that Cicero was ever interred here. A bishop, named Ramondini, relates in his account of the antiquities of Zanté that it was so, but in spite of his assertion, he produces no clear proof. It is recorded in history that Cicero was murdered, his head and hands hung up in the Roman Forum for a length of time. He only married twice, and was divorced as often: nor does it seem probable, when such is the case, that he, with his last wife, was buried here. The inscription militates strongly against it, "cum coniuge," which implies Antonia. He never had a wife of that name, at least, I have spared no pains to search into it, and have ransacked numerous accounts without success. For my own part I conceive it altogether to be a made-up story for the benefit and popularity of the one who invented it, upon which much plausibility has been expended to support the authenticity.

The religion at Zanté is of the Greek tenet, although there are a considerable number of Catholics, who have a church in the Piazza San Marco. The latter religion is tolerated, and not considered as the established one of the island. The chief priest of Zanté is dignified by the title of Proto-Papas, and was formerly under the jurisdiction of a bishop in Cephalonia: but since the grant of a constitutional

charter, this island has a bishop of its own, immediately under the archbishop of Corfu. The principal church is one dedicated to San Dionisius, about two furlongs from the suburbs of the town. This saint is their esteemed patron and protector, and a procession, as grand as means will permit, is annually made in honor thereof. The next church of consequence, is one situated on the Mole, and dedicated to San Nicolo. In this one, all the condemned criminals receive the sacrament previously to suffering sentence. On the other side of the harbour, upon a promontory, stands the monastery, called "Madonna del Scopo." To this, resort mariners who solicit her (the Panagia's) protection and favorable hearing to their prayers. The revenues of this monastery are undoubtedly great from the lands annexed to it, the gradual gifts of noblemen : but it is no less certain that the monks thereof are no ways benefited by it, since they live in great poverty. Likely as not, a secret understanding may exist between the Proto Papas and the Superior of the Caloyers to cause it. The Venetians never interfered in matters of religion with the Zantiotes: they allowed them the free use and exercise of every ritual and ceremony annexed to the church ; likewise granting them the privilege of its taking precedence of the catholics, assisting the festivals either to gratify, or else to avoid occasions of tumult. In this policy the Venetians were judicious, for in no case is a Greek sooner roused than on this point.

On my arrival I was quartered in the house of a Signior Vatali, a merchant, who was suspected of treason against the English government. My lamp one night was extinguished by accident:—all the inmates were at rest, and I had no wish to disturb them. I recollected, that before a picture of the Panagia, in the passage leading to Vatali's room, there burnt a lamp; pleased with myself for the lucky thought, I hastened to the spot. I had scarcely completed my design, and obtained the wished-for light, ere a door opened and a voice ejaculated, "Maton—thaos! To skile Inglesis!" On turning, I beheld Vatali regarding me in seeming abhorrence. "Infidel! what is it you have done?" exclaimed he. I apologized for having taken the liberty, but he burst forth again. "Signore, this lamp must not remain another minute in its place: your hands have defiled it, and as many seconds as it continues there, so many shall I have written against me in the great book of crimes.—Mouri, Tasso! Mouri Dionisi!—Will you hear me?" added he, stamping violently for the servants. They came at last, running with all the haste imaginable, rubbing their half-closed eyelids. Understanding from their master what had happened, they viewed me for an instant with horror in their looks. A lamp was quickly found to replace the unfortunate one, which was instantly annihilated!

The Greeks, it is true, never intrude religious matters on a stranger; they keep their detestation

and hatred of the infidel closely confined within their breasts. But should that stranger happen accidentally to commit any act derogatory to their notions, it breaks out with all the fury imaginable. And yet amongst themselves are committed several breaches of decorum in church. I have witnessed an old man's wig being set on fire, during divine service, by an urchin; and have seen the whole congregation, together with the Papas, joining in the laugh. And more than once have I noticed the Papas complimenting the women on their looks as they solicited his benediction!—Is not this a decided violation of religion?—The bigotry of the Zantiotes, aided by the prejudices of the priests, contribute in a great degree to check the friendship which our own excellent administration of justice should so naturally call forth. We are respected thus far, but, from being viewed as seceders of the orthodox church, our pretension to a greater degree of favor in their good opinion is totally unavailing.

CHAPTER II.

THE numerous feuds which reign in Zanté to a degree much to be regretted, prevent the formation of all social ties, without which no country can ever hope to attain civilization. Every family has some cause of litigation against another. The Zantiote nobleman, or gentleman, shuns all attempts at nearer acquaintance, and is only to be spoken with at a Café: it is there wherein all business is transacted. Smoking, sipping coffee, playing at chess or billiards, form the occupation of an independent Zantiote. Their education is excellent, being sent, whilst young, to Italy for that purpose. But what avails learning and classical attainment, if not applied to the purpose for which they are intended? The knowledge gained is applied to evil purposes by these people, and solely with a view of aiding their natural craft.

The education of the women is not attended to, or even wished for. The only requisite qualities in one, are merely a capability of managing, in some degree, their father's or husband's house, and likewise

of spinning cotton, which forms their chief solace !— But this cannot be wondered at, under the control of men jealous and captious to the highest degree. It is rare that a stranger can obtain an opportunity of witnessing any lady in this island, since the females are most rigorously confined to their houses, and even the very windows are secured from all prying eyes, by means of latticed blinds, called, " Gelosias." This treatment of the sex might probably arise from the circumstance of the island having been a constant prey to foreign invasion. Matrimonial alliances are made by contract, either for interest's sake, to secure a benefit, or on account of a feud. This policy tends to much inconvenience on part of the new-married couple, who do not behold each other until the very hour of meeting at the altar. Love seldom follows, and that domestic comfort so desirable to all, is totally unknown. The Venetians, in spite of their noted gaiety, could not effect any change in the Zantiotes : the latter were never to be enticed by ridottis, balls, or conversaziones. Considering them as savages, the former interfered no more. Neither were the French or English more successful in their attempts to draw the natives into society : every attempt was repulsed with coldness. All we can hope, is, that the Zantiotes may emerge from the obscurity under which they have so long existed, and rouse the energy required to produce the civi-

lization of manners necessary to give effect to bright talent.

In character, there has always been a difference between the Zantiotes and continental Greeks: a greater effeminacy and want of courage reign amongst the former. The introduction, too, of Italian vices may have created a greater degeneracy in their morals, which are generally excessively bad, and call for the severest punishment.

The peasantry are, for the most part, of a low stature, bold, and muscular. Their bodies are firmly and well made. Their features are swarthy and of a villainous cast, corresponding to the vices reigning in their hearts. The women are handsome, but retain not the charms attributed to the former females. The costume of the Zantiotes is peculiar, and owing to the long-continued residence of the Venetians in the Islands, has assumed a kind of greco-veneto appearance. Sandals were formerly worn, but these are now exchanged for shoes with enormous silver buckles. A short white cotton waistcoat is worn, open at the front; over this is thrown a coarse brown jacket without sleeves, edged with red cloth, and tied on the left side. The breeches are extremely full, reaching scarcely the knee, and are made of blue calmuc. Stockings are seldom seen, excepting on festivals. For common occasions a red

cap is used ; but strange enough, on Sundays a white quilted night cap is worn. Round the waist is tied a sash, serving for a variety of purposes. The peasant who has received an education and can write, signifies his acquirements by wearing a brass instrument, not unlike a pistol in shape, containing pens and ink, thrust into his girdle. It is this man who settles the accounts of all husbandmen in the village, instructs them how to act in cases of emergency, and takes precedence in rank directly after the parochial Papas. The females, however ill-treated in other respects, seem to be indulged in matters of dress. They wear an under garment, fastened with a lace before, and over that another of silk stuff, which in appearance resembles a long waistcoat, and reaches a short way below the hip ; the sleeves are tied up a little below the bending of the arm for the convenience of wearing silk gloves ; the petticoat is plaited quite round, excepting the fore part ; the shoes are high and fastened with broad silver buckles ; and in their head dress, yellow crape is worn, thrown round in folds, leaving a small square opening for the face.

The marriages of the peasants still preserve a great part of the superstitious rites, that were formerly in practice. The custom of inviting two men, styled "Compare," is continued to this day. They are generally chosen from amongst the richest of their friends, as a present either, in money

or land, is expected by the married couple. Some travellers have asserted that a Compare was selected by the bridegroom from them who were either rivals with him in the affections of his mistress, or suspected of being too familiar, as it is considered a safeguard for their future good behaviour. Accompanied by a host of relations and friends, the betrothed couple enter the church. To prevent any evil attempts of the Kakodæmon, the male sticks his knife in the door. The marriage ceremony is the same as practised on the continent—the shifting of garlands and of rings is performed. This concluded, a benediction is given to the newly united couple by the Papas; the knife is taken from the door by the husband, and returned to its sheath. If, however, it should happened to have loosened itself and fall on the ground, it is looked upon as a bad omen to future happiness: and though no interruption of any real nature should afterwards take place to mar it, yet their superstitious fancies will invent suppositious causes, thereby serving to imbitter it sufficiently.

When a baptismal takes place, the Papas, who officiates, immerses the child in a font: the infant is then washed and rubbed, to cleanse the original sin of the father of mankind from it, counteracting thereby the work of Satan. The Papas, after uttering a short prayer over it, restores the infant to its mother with these words: "Take thy child: it is

now free from curse, and may its future life deserve the bounty of God, by pursuing the paths of rectitude and virtue." Chaunting commences, in which the whole congregation join. In the evening an entertainment is given by the parents to relations and friends, but nothing remarkable or interesting passes; the females sit apart from the men; the latter are generally found listening to a tale of horror, recited by one of the company. It is really laughable to witness a Zantiote whilst he attends to the supernatural events related; he scarcely breathes, his tongue cleaves to its roof, and his blood curdles with fright. They are evidently partial to such legends, since, at every convenient opportunity, they form a circle round the gifted story-teller, who complacently receives the "paras" bestowed on him for the entertainment he gives. These tales are recited in a low whisper, which is no bad method, since it gives effect and color to the terrific agency composing the plot.—The dark ignorance that characterizes the Zantiotes proves the origin of many absurd and ridiculous customs. Some may probably be the remains of those practised by their ancestors, whose Pagan notions often suggested the most improbable things.

In spite of the jealousy and caution observed by the Zantiotes towards their females, a father will have no objection in selling his daughter for the price he conceives her beauty is worth; nor does he think it

lessens her dignity by cohabiting, unmarried, with a man: the ties of social intercourse with her family are not broken by it.

Their chief festivals are held on Easter day and All Saints: the first is ushered in by the ringing of bells, firing of musquets, and other demonstrations of joy. Paste eggs and cakes are mutually exchanged between the inhabitants who vie with each other in matters of civility. The Papas, on this occasion, ordain and command the people to forget and bury in oblivion all causes of revenge, by whatever motive they originate: but this is merely complied with outwardly, as the Zantiote is never so easily pacified, for if once offended, he never forgives. He will wait patiently for an opportunity of wreaking vengeance on the offender. The second festival resembles an Arcadian meeting, from the circumstance of its being held amongst the olive groves of the city; whole groups of peasants are here seen diverting themselves, some dancing the Romaic, others singing chorus to the strophe of a hymn. Parties are seen dining off the sheep, roasted for the occasion: the tale and merry laugh passes round, and all are happy, or at least appear so.

The carnival, which commences on the 18th of January, is observed by the Zantiotes with high spirit, since they can indulge their natural propensity

to satire under the guise of a mask. Numerous persons in character promenade the Piazza San Marco, visiting the houses of their friends, and demanding whatever their fancy prompts, all of which is strictly complied with, as the imperious law of custom obliges confirmation. The rigorous and jealous caution of the males is thrown aside, and for this time only, are the females allowed to walk out, although masked. During this period of folly the government permits the establishment of public gaming houses, which are frequented to excess: the game played, is faro, and many are there who can tell some lamentable tales of their losses.

Whilst allowed to exercise their animosity against each other, under the Venetian code of laws, the Zantiotes were satisfied with their masters; but since the introduction of a new constitution, which entirely prevented the villainy and chicanery amongst them, they have, at various times, complained of the English government, and will still continue to do so, until the old forms of *justice* are restored. They are dissatisfied with British integrity, which they desire not, and would feel happy if permitted the means of prolonging their litigations in court.

When the island was surrendered to the British

forces, a thorough and strict examination took place in all the prisons. It appears the French were as remiss, or attainable by money, as the Venetians themselves, for numberless people were confined whose sentences were respited by bribery; and many were found languishing under the weight of heavy irons, whose faults were trifling, though punished with ferocity, because unable to produce any money to soften their inhuman goalers. Our own prompt and vigorous administration carried great weight with it in the eyes of the Zantiotes, who approved not our system in hanging so many wretches that richly deserved it.

The Venetian government at home was wilfully blind to the perversion of justice that took place in the colonies. Bribery and corruption were practised to their fullest extent: the governors and principal officers, sent hither by the Republic, seemed to make it a regular matter coming hither to repair their shattered fortunes.* Large were the sums extorted by violence, or produced through a timed hope of enjoying

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* Yet, with all this open contempt of justice, the Venetians had engraven on the front of the Criminal Court this distich:—

Hic locus odit, amat, punit, conservat, honorat,
Niquitiam, pacem, crimina, iura, probos.

Which Sandys ingeniously translates:—

"This place doth hate, love, punish, keep, requite,
"Voluptuous riot, peace, crimes, laws, th' upright."

protection, by giving freely what otherwise would have been wrested by force. The oppression that necessarily took place was never taken into consideration by the Republic, which treated Zanté, as well as the other colonies, with deaf ears whenever complaints were made.

The very insecure, and indeed dreadful state of public safety was such, that, previously to our assuming the government, murders were exceedingly common. It must have been so, if we may believe that the usual salutation on meeting an acquaintance was, "Evviva, Signori: c'e nessuno ammazzato sta mattina?" This evil was soon checked by the measures pursued by the British governor, and was finally subdued by the late Lieutenant General Sir James Campbell, since which, Zanté has become safe for any resident.

One instance occurred of a man who had been confined nineteen years in prison: he was sentenced to death, but through the assistance of his friends, who supplied him with money, he escaped this decree for the above length of time. His crime was of such a nature as could not admit of mercy: I saw the wretch led into church, where the sacrament was administered to him by the officiating Papas. Coffee and sweet cake was served up to the criminal, whose

bones nearly started from his sallow skin, for he was totally emaciated by confinement.

A short time after, three more villains were hung; the crime for which they suffered was murder added to robbery. Two of the gang were shot by the peasants in attempting to apprehend them. The skulls of these were perched on poles, one on the south west, and the other on the north east road, leading from the city into the champaign: it appears these five men were returning home one day with their oil and wine, after an unsuccessful negotiation at market. The people of an adjacent village jested them as they passed on their unlucky journey. Amongst them were three young men, brothers, who were foremost in the laugh. On this, the others vowed revenge for the insult, as it was termed. Accordingly each man took his fusil, and watched the brothers gathering olives in the trees; taking a deliberate aim, they shot them dead, and then went coolly down to Chieri Bay, took possession of a fishing boat, and crossed over to the Morea. The next year they returned, but as robbers, plundering the villages near the coast without molestation. Sir James Campbell, hearing of this circumstance, ordered the inhabitants, on pain of being fined, to arm and take the robbers should they again land. One night the Podesta of a village, near Chieri, received informa-

tion of their having landed. Summoning all the forces he could, this old man proceeded to action; and, after losing one of his party, succeeded in capturing the banditti, who met with the punishment their crimes deserved.

Few cases occur at the present time which demand so dreadful a penalty as death. The Zantiotes, though far from a state of civilization, have recovered in a great measure their good name. Formerly the term "Zantiote" was held as opprobrious in the highest degree, and was considered the deadliest affront by those to whom it was applied.—Such it is to be under the care of a British Government!

The climate of this island is extremely soft, and partakes so much of a suavity, that one is instantly reminded of the words "Voluptas Ionia!" It is friendly to the muses: the student could scarcely meet with a sky more propitious to his labours. It is beyond doubt that the child born in this place, possesses a perceptibility perfectly astonishing. The liveliness of ideas discovered, form a decided contrast to the sluggishness and dulness that pervades the actions of one born in colder regions. The thermometer, in general, varies from 80° to 90° of Farenhiet during the months of June, July, August, and

part of September : it will, sometimes in August, rise to 98°. The other months are truly delightful and temperate, excepting when the north east wind prevails, which, passing over the mountains of Epirus, produces coldness. Scarcely any sickness or diseases reign in Zanté. The most unhealthy part is the vicinity of the marsh, where the peasantry are extremely afflicted with agues and fevers, arising from the miasma.

The language common at Zanté is the modern Greek, still more corrupted by the use of Venetian words. This naturally occurred through the care which the Republic took in suppressing the natural tongue whenever it could. The Zantiotes gradually lost in their pronunciation and knowledge of the Greek whilst under the Venetian denomination, being a period of four hundred years. The French encouraged its revival; and the Papas, who act as schoolmasters, received permission to educate the youth in the Romaic once more. The change has not yet become remarkable: so many of the Venetian words had crept in, that, to this day, the language is not weeded of them. I observed the natives have dropped the "n" in pronouncing Zacynthus, which is now called Zacythus. There is still some remnant of the ancient Greek, and a traveller may hear it accented pretty decently. The public school, for the instruction of youth in the English language, is drop-

ped. The senate have determined on erecting an establishment, complete in every branch, for the purpose of education at Ithaca, where, no doubt, it will flourish.

Two newspapers are published weekly at Zanté: the first one, printed in the Romaic language, relates to the antiquities on the continent and islands; the second is printed in the Italian, but contains neither matters of information, or a faithful account of occurrences. This paper, in fact, consists of paragraphs culled from the English ones, having no political articles in it. The motives for this suppression could not be very great.

I can say but little on the state of the fine arts in Zanté. The muses have long since fled from it, and are not likely to return yet awhile. Music is somewhat encouraged here, if one may judge by the establishment of an opera-house. Poetry is totally neglected, and painting nearly so, being only in request by the church, which these professors disgrace with their ill-designed performances.

CHAPTER III.

THE calm and tranquil life led by the English soldiery, since the taking of Zanté, in 1809, was threatened with an interruption in the winter of 1814. An attack was projected on the celebrated fortress of Corfu; and, as a preparatory step, the small island of Paxo was invested, which surrendered without resistance. The prisoners, chiefly Italians, almost immediately enlisted into the Royal Corsican Rangers. Parga voluntarily placed itself under our protection, seeing that we did not consider it as an appendage of the Ionian Islands*.

Within a month after these two posts were in our possession, I was ordered to repair hither on a particular duty. I set sail in a gun-boat, destined

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* There can be little doubt that Parga would have been regularly called on to surrender itself to our troops, as it was an important post; but policy kept us from so doing, as the end was answered by the imminent danger the Parguenoites were in from Ali Pacha, which obliged them to consult their only remedy. The fortress was therefore delivered into our hands without stipulation, although the primates endeavored to obtain what they certainly never were entitled to—the right of being independent of the Ottoman empire.

for Paxo, on the 3d of April, 1814: whether it afforded the soldiery stationed there much pleasure, I know not, but I had the news to take them of the peace concluded in Paris. The next morning, the boat had got no further than the channel of Zanté. The captain, unwilling to lose what distance he had already made, resolved, if possible, on reaching the straits of Theaki, and by the evening we came to a port situated on the north coast of Cephalonia, called Viscardo. A canvass sail was thrown over the mizen boom, affording an agreeable and welcome shelter from the rain which poured in torrents*.

The next day, as the wind still proved adverse, I took an opportunity of landing, for the first time, in Cephalonia: directly opposite was the island of Ithaca. The country round Viscardo is mountainous, and extremely unpleasant to the pedestrian through the rocky paths. The port only affords shelter for vessels of a light tonnage. Some ruins are situated on the hill immediately to the right-hand of the entrance, belonging to a castle built in the twelfth century, and burnt down by pirates in

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* I had an opportunity of judging on the maritime skill of the Zantiotes in the present instance: they were rank cowards at heart, and refused several times to go aloft, although the captain and mate intreated, scolded, and imprecated curses on them: the captain was forced to perform the service himself. It is common with the Greeks to pay the sailor who goes aloft an extra rate of wages, conceiving, probably, that more courage is required in such a task.

1600. Some stones of large size are seen under water close to the beach: these, probably, were remnants of an ancient city; but as no historian or geographer makes the least mention thereof, its name is buried in oblivion. A number of grottos, of admirable and romantic appearance, present themselves to view along the coast: these are formed by the violence of the sea forcing its way under the cliffs. One in particular commanded my admiration: it was eighteen feet high, thirteen feet in width, and went twenty under the cliff. Its depth of water was somewhat above five feet, having a fine hard sandy bottom. The effect was still more heightened by the growth of plants, whose hanging leaves imparted a pleasant relief to the rocky sides.

After remaining at this port for six days, the wind changed: under its favourable influence we set sail for the place of destination. Passing Cape Viscardo, the island of Santa Maura opened on our view. One cliff, in particular, excited my attention: extremely high, and pointed at the top, it presented a declivity of irregular masses of rock, until lost in the sea. One of the sailors commenced a subscription, to which all on board contributed the customary sum of one parat (or farthing). When this was completed, he tied the amount up in a small bag, and, on coming opposite to the mountain, threw the money overboard. On requesting the captain to inform me the reason

of this ceremony being practised, he briefly answered me with an "Eccolo, Signore; c'e il Montagno Dukato."—I then knew it as the Leucadian Promontory mentioned by Ovid in his epistle. Its efficacy in releasing lovers from all further torments, is equally as good now as in ancient times; but owing to the more refined and wise notions of the present age, it is totally abandoned: the leap is too potent a specific, for it cures but too well.

Sappho is supposed by several to have been the first in proving the sovereign efficacy of this leap. Cephalus likewise had recourse to this remedy, for the violent love he bore to Ptereola. The third was Artemisa, from being repulsed by a youth of Abydos, named Dardanus, whose eyes she first tore out in revenge of her slighted love; and not being able to extinguish the flame that devoured her heart, repaired to the promontory, and perished in the fall.

The Leucadian promontory likewise served, in ancient times, as a place of execution for condemned criminals, who were precipitated from the top for offences committed. If, however, any of these unhappy wretches escaped with life, they were held as innocent of all alleged against them, and received honors as such. A temple, dedicated to Apollo Leucas, stood on the top, but at the present moment not a vestige is left.

The island of Paxo appeared in sight, which caused a trifling bustle amongst us. To me it was a real pleasure, since the noisy clamor of the crew, during the whole of the voyage, had completely disgusted me with them; and I believe they were equally glad to be quit of me, as I had once or twice complimented them on their expertness in nautical affairs.

On landing, I found Sir Charles Gordon had left Paxo for Parga that very morning, and a Lieutenant of the Corsican Rangers invested with the command in his absence. As my duty lay principally at Parga, I resolved to avail myself of the return of a boat employed between the two stations. Paxo, likewise, had no inducement in itself for me to prolong my stay. As it happened, a contrary wind prevented the boat from returning, and, much against my will, I was detained four days in this island.

Paxo affords but little matter worthy of remark: it is the least of the Ionian Islands, both in size and importance, and is of an oval shape, about twelve miles in circumference. It is composed of one entire mountain, which, from the nature of its soil, is only calculated for the growth of olive trees. This may be termed fortunate, as the oil is best in quality of all the other islands, having an excessive pale

color and fragrant smell. There is but one spring of good water in the island; the rest are brackish and unpleasant; and the necessaries of life are supplied from Parga. The population amounts to near four thousand; two thirds of these are employed in the cultivation of the soil, and the remainder as mariners. Porto Gai affords good anchorage for a small number of vessels; but there is an inner harbour, formed by an island, almost in contact with the other, having on it a circular battery, commanding the harbour's entrance as well as the town: the latter, if it may be termed so, consists of a number of houses scattered on the beach, in an irregular manner.

In ancient history this island obtains the names of Ericusa and Paxus; but Paxo, unquestionably, formed part of Corfu originally, since Homer makes no mention of it in the Odyssey. That great poet was intimately acquainted with all the islands, and must have seen this one, either going to or returning from or Corfu; indeed it could not be avoided; nor can it be thought that the goddess Calypso resided here. It is easy enough to conclude that earthquake, assisted by the violence of the sea, effected a separation of this portion of land, the distance between it and Capo Bianco, the southernmost point of Corfu, being only seven miles.

This island was first inhabited by Corcyreans, who

quitted their native land in hopes of improving their fortunes, or by exilement: under their cultivation it became productive, and at last was held as a valuable acquisition, from the soil being so friendly to the olive. Corcyra, in consequence, failed not to grant her protection to those residing on it, especially as their wealth was great: it, therefore, partook of the latters' fortunes at all periods. By an ancient tradition, Saint Paul the Apostle is said to have landed here and preached the gospel, banishing, likewise, all venomous reptiles from the place. The Venetians considered Paxo as being worthy of a resideut governor: accordingly one was sent, who managed to defraud several of the inhabitants out of their property.*

To the south of Paxo is another island, called Anti-Paxo, chiefly inhabited by fishermen: it produces a small quantity of oil. Whilst the Venetians were in possession of these parts, Anti-Paxo served as a notorious retreat for pirates, who levied severe contributions from all near them.

The manners and customs of the Paxinotes are rather different from those of Zanté: a greater degree of freedom is permitted to the females here, nor

* The descendants of this person enjoy, to the present moment, a very desirable income from the island, acquired by him whilst in office. They are living now at Venice, and seem to think their ancestor was right in acting as he did.

is there to be distinguished any of that barbarous jealousy. In the town itself there is absolutely a conversazione! It certainly created much surprise in me to find that such an advancement in civilization had taken place. Introduced by the commandant, I attended it in the evening: several ladies were present, who were fashionably dressed after the French mode. Our "Padrona di Casa," Madame Carruso, received me very politely, and more than once attracted my attention by the elegance of her manners: she asked me several questions concerning England—whether our ladies were so handsome as they were reputed to be, how they dressed, and whether they enjoyed as much liberty as she did. I answered as well as my desire of pleasing would permit: as it was, my reply flattered her exceedingly.

Madame Carruso was, nevertheless, very friendly and hospitable to all the English: she invited me to attend a festival on the morrow at noon, and having taken my word for not failing, permitted me to retire from her very agreeable and delightful assembly. Her husband, Signor Carruso, was a "Consigliere del Governo," and had married her on account of a violent love he conceived for an olive grove adjoining his own estate: she, however, lived happily with him; he was a stranger to suspicion, and she a pattern for wives.

The next day I attended the festival, which was held in a large paved square, in front of a church, about two miles from the town. I observed Madame Carruso at the window of a house adjoining the church: she directly dispatched a servant, with her compliments, to desire me, as well as the Corsican Lieutenant, to join her. She introduced me to the Padrone di Casa, a gentlemanly looking personage, who behaved with courteous civility to me the whole time. The house was crowded with company of all ranks: coffee and pipes were presented to each guest in repeated succession, which, together with conversation, filled up the time until the festival commenced. The windows afforded an easy egress to the balcony, where, by Madame Carruso's kindness, I obtained a good situation of witnessing the ceremony to advantage.

The square was filled with pretty nearly the whole population of the island, all well dressed, full of good looks, and cheerfulness. The amusements opened with the Romaic dance, performed by a number of gaily dressed youths and damsels, in the following manner:—A man leads the dance, holding in his hand the corner of an handkerchief, the other end of which he gives to a female, so that he may perform whatever steps, or give whatever turn to the figure he may please: his lady takes hold of another hand-

kerchief, belonging to the man behind her, who does the same to a woman, thus, in alternation of sexes, to as many as like to join. At first they advance with a slow and adagio movement, three steps forward and two back; then quickening their pace by degrees, they begin leaping and jumping, still, however, preserving the rules of harmony, so that the dance becomes very gay and inspiring. The women generally draw their bodies back with a pretty turn, which cannot be called immodest. The music is extremely lively and brisk, contributing much to the gaiety of the dance. On this occasion the band was composed of three guitars, one mandolin, a drum, and tambourine.* The dance being ended, several young peasants started forth to prove their skill in wrestling: this was merely named such, for none displayed any ability in the exhibition. To this succeeded songs and chorusses, performed with some degree of ease: one, in particular, struck me as even being greatly melodious. I noticed, whilst it was sung, that numbers of the people were dissolved in tears. I afterwards learnt it bore a theme similar to

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* Whilst I regarded the dance, an old gentleman informed me, with an air of great gravity, that it was the identical one performed before our Saviour when the latter entered Jerusalem. I did not doubt its antiquity, but I knew that none similar to it were ever performed east of Greece. When I told the gentleman so, he observed, with great emotion, that I was much mistaken, adding, as he quitted me, "To skile Inglesis!" I took no notice of his compliment.

a "dulce domum." Dancing succeeded it, and not until a late hour was the festival concluded. In the evening I again attended Madame Carruso's assembly, and enjoyed the pleasure accompanying the social conversation of the fair sex, of which, in Zanté, I had never once tasted.

CHAPTER IV.

THE approach to Parga, from the island Paxo, in a straight direction, gradually unfolds the most magnificent and romantic scenery. The towering mountains of Epirus, presenting themselves in proud majesty, cannot fail of arresting attention; and when added to their classical interest, invariably command respect and veneration. On beholding these aspiring peaks, the mind naturally recurs to the time when heroes and philosophers of the brightest stamp flourished amidst them, affording lessons of wisdom and virtue to after ages—but now producing debased and wretched tribes, amongst whom may be traced their ancestors' vices, without their virtues.

The entrance to Parga is commanded by a battery, erected on a rock, whereon a Lazzaretto is built. The castle, situated on a high conical rock, or cliff, appears, together with the houses in it, suspended between air and water, and, at the first glance, would lead to a supposition that it was impregnable, which, however, is far from being the case.

The town consists of houses scattered in all directions, without regularity, commencing from the ravine, close to the sea beach, and terminating at the castle gates. The greater part of the houses are surrounded by walls, having a garden annexed, giving them the appearance of country residences. Between the fortress and town is a broadway, termed by the French "Esplanade," though it cannot pretend to that name in any respect. Every habitation is a fortified position of itself, being perforated on all sides with loop holes, through which the inmates could, if occasion required, open a fire on without. The general access is by a flight of steps, leading down to what may be termed the cellar, from whence the ascent into the first floor is facilitated by a trap door: this serves as an additional security against the forcible attempts of an enemy.*

The fortress is built in what is called the "Honeycomb" style: it is strong, and being on an elevated situation, commands all parts, excepting one, around it. Its weak side is exposed to a hill of a superior height, about 900 yards distant to the eastward: it is, besides, badly supplied with the means of procuring water, should a siege take place: the greater

* The Parguenoites once withstood an attack from the Mahommedans, who were obliged to retreat, after losing nearly 300 men. The houses proved too secure on this occasion; esconced in them, the Parguenoites easily obtained a victory.

portion is procured from a spring situated above a mile from the town to the N. E.

The territory of Parga consists of a valley six miles in length, and nearly two in depth; the boundary being marked by the surrounding hills. Its soil is perhaps the richest in Europe, and needs but little the aid of human art. Every tree, plant, or vegetable production, flourish as if spontaneously: in all directions are seen olive and orange groves, limes, cedars, with hedges after hedges composed solely of myrtle, whose delicious scent diffuses itself over the whole valley. The dark and melancholy cypress is observed here and there, indicating the situation of a church, and adding a still more romantic effect to the scenery.

The population amounts to three thousand, of which three-fifths are devoted to agricultural pursuit, and the remainder serve either as mariners or fishermen. The females are here made to endure fatigue, and to perform offices which nature originally intended for men. They are employed to till the land; to fetch water as soon as that labor is performed; and should there be time left, they must bethink themselves of knitting some article of dress for their masters. The care likewise of all domestic arrangements devolve to them. These poor women have

indeed a life doomed to hardships, under which they bear themselves with astonishing fortitude, nor do they ever complain—it would do them no service, and perhaps would procure them an additional quantity of work.

The Parguenoite male loves his ease, and will not stir himself, unless some sudden and real emergency demands it. Stretched on the ground, and sheltered from the piercing rays of the sun by a capote*, he smokes his pipe in calm indifference, either amusing himself with a game at cards, or listening to a marvellous tale related by a friend. The men are in general well made, having a sort of character in their faces that savors strongly of their being descendants of Romans. The aquiline nose, small mouth, prominent cheek bones, all tend to confirm it. The women are endowed with a freshness of color in their cheeks that passes them off to advantage; otherwise, the excessive corpulence of their bodies (reckoned here the highest perfection of beauty), would but create disgust and aversion. The dress of both sexes is a modification of the Albanian and Corfuoite, having more embroidery on it than the latter, and not so many valuable ornaments as the former

* A covering made of sheepskins, with the wool unshorn.

The general character of the Parguenoites is bad: craft and deceit are both predominant: nor is it possible to obtain direct truth from these people, unless bribed to be honest. Amongst themselves, litigations are as numerous, and carried on with a spirit equally strong as at Zanté. A lawsuit forms their delight and greatest of all pleasures, excepting that of shooting an Albanese Turk, which is practised here as the sport of birds is in England or France.

Under the Venetian domination the Parguenoites were the most noted pirates of all belonging to the various coasts; nor did they even experience molestation in this pursuit: the Republic secretly winked at it, in order to secure their fidelity; and by these means retained the place much longer than it would have done if otherwise; for at that period there was no Ali Pacha to dread. The French, much to their honor, put a stop to these predatory excursions, by hanging a few of the most notorious.

The Parguenoites are brigands both by inclination and trade; and, whenever an opportunity offers, directly avail themselves of it; seemingly disdainful of improving the natural advantages accorded to their territory by the bounteous hand of Nature. The olive trees are left to their fate; the orange groves unattended to; and the tobacco plant often left to wither, much less giving it that attention necessary to pre-

vent it from acquiring a saline taste. The corn grown suffices for a small portion of the population, but the rest obtain their living how they can, and is done in a variety of ways. Why Parga came to be a nest of banditti and villains, can be accounted for by the open manner in which all who fled from Ali Pacha were received by the natives. Previously to Ali's assuming the government of Albania, the country was infested to a lamentable degree with daring and ferocious tribes, who lived solely on plunder. These were reduced in time by the vigilance and unceasing activity of the Pacha, who put most to the sword; the remainder escaping to Parga, where they found protection. These became united with the people by intermarriages; and never, to this day, were their principles changed. And yet it is remarkable, that they can put a gloss upon their words which cannot fail of deceiving a stranger, who, by their artful display of simplicity, would consider them true children of nature.—I even thought so, until instances were shewn me of the vile duplicity practised by them*.

No manufactures are carried on in this place:

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* A Parguenoite offered, for a dollar, to shew me where some artillery stores were hidden, which had been unaccountably deficient of a return given me by Colonel Fraser, of the Royal Artillery. The articles missing were found in a house close to the beach, neatly packed up to be sent off by a boat to some port for sale.

the commerce is small. and resembles more a pedlar kind of traffic than any thing else. The shops, few in number, derive their principal support from the sale of powder, shot, and other appurtenances of warfare, such as belts, pouches, adding thereunto a small assortment of knives and domestic aticles. From this may be gathered a further estimation of these people, of whose morality little can be said, since, after the Zantiote fashion, it is considered as nothing to sell a daughter*.

The Parguenoites profess the Greek religion, and have several churches, small in size. The chief priest is styled Proto-Papas, nominated and installed by a bishop in Albania. The influence which the priests have over the people is excessive, nothing being done without their previous concurrence. Learning they have none, being ignorant and superstitious, yet willing to encourage roguery whenever a due share of plunder is given them, for which absolution is delivered in return!

The climate is extremely healthy, and highly be-

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* The Quarterly Review, No. LXV, page 126, notices a fact of this nature: "The daughter of one of the first families in Parga, so beautiful as to be known by thename of 'the Queen of Parga,' was literally transferred by her own father to an officer." I have seen her, but her beauty was not so pre-eminent as to deserve unlimited praise. The officer with whom she cohabited is a Sicilian, and belongs to the Medical Staff.

neficial to invalids; in fact, Parga may be styled the Mont Pelier of Greece. The thermometer ranges from 45° to 90° of Farenhiet. The summer months would be unpleasant through their heat, were it not for a constant and gentle current of air that reigns the whole time. In winter and spring, the seasons are delightful and invigorating to the highest degree.

The amusements of the Parguenoites, from the circumstance of the latter being trained up to the exercise of arms from infancy, assume a warlike cast. The possession of the fortress by us was celebrated by a grand festival, divided into two parts, the first consisted of a sham-fight, wherein four parties were personated: the English, French, Turks, and lastly themselves. Application was made to the governor, who granted them the use of four small field pieces, and likewise ordered a liberal distribution of powder and cartridges. The Parguenoites, having these sinews of war, soon completed all the particulars by the day appointed. Early in the morning the firing began: this was supposed to be the outposts of the Turks and Parguenoites engaged. The drums beat to arms, and in less than half-an-hour, above three hundred of the latter were drawn up on the broad-way before the castle. Here was seen the general delivering orders and receiving communications from his staff officers. Intelligence then arrives that the Turks have retreated. An ex-

press comes next that an English officer desires an interview with the general: it is granted: and they have concerted measures for storming the castle. The English officer promises to land the British forces from the ships directly. On his departure the French sally out from the fortress and engage the Parguenoites. News is next brought that the Turks having received a reinforcement are pouring down in numbers to renew the attack. The little Parguenoite army forms a hollow square, repulsing both parties, until nearly overcome with fatigue. At this critical moment the drums and fifes of the British are heard, who soon appear on the rear of the French, and engage them. The Parguenoites observing this, turn their whole force on the Turks, and, as a matter of course, completely rout them. The French are taken prisoners by us, aud the two victorious armies rejoice over the vanquished. A general salute of artillery and musquetry, accompanied by the noise of drums and fifes, takes place, finished by the national anthem of God save the King.

In this battle a delicate compliment is paid to the British, by placing them in opposition to the French, whilst the Parguenoites flattered themselves by beating the Turks.

The second part of the festival commenced with

the Romaic: when this was finished, two Souliotes started forward to dance the pyrrhic: unsheathing their daggers, they made a kind of false thrust at each other, turning round when the points thereof seemed to meet their bodies; they commence with a kind of slow jig step, which is continued for a few minutes, when the most violent leaps and contortions of body are made, nor is it abandoned by either party until fatigue obliges them to forego it. The music consists of a reed, emitting a shrilly sound, and a tabor.

The celebrated "Albanitikos" was the next, and performed by a runaway Albanian, who fled as usual from the power and vengeance of Ali Pacha. Advancing gravely into the circle, he stands for a few minutes seemingly motionless; then turning his head round, he rolls his eyes, and acts the antics of a maniac, from whence he suddenly changes into the most infuriated and horrible contortions, till at last he draws his Yatagan, leaping, and pointing the dagger sometimes to his breast, at other times to his neck, head, or wherever fancy pleases—taking care that no danger comes of it—neither does he cease these violent motions until nature is overcome: he falls down, and is carried off by some friends.

It now remained for the women to contribute their share; and accordingly the Ariadne dance was per-

formed by thirty females at least. Many travellers, when describing the Romaic, have mistaken it for this, which is the identical and original one. There is a great difference both in the music and steps performed. The origin of it is ascribed to Dædalus: the plot is Ariadne conducting Theseus from the labyrinth. The first female is the Ariadne, and extends an handkerchief to a man supposed to represent the famous hero: behind him is a line composed solely of women holding the corners of each other's handkerchiefs. The first female leads the man through various ways and intricacies, formed by her companions, until the liberation is accomplished. The dance has an amazing affinity to one performed by children in England, known by the vulgar, though not unapt title of "Thread-my-needle."

Several Albanians and Souliotes were present at the festival, and indeed took an active part in it. The very singular and wild appearance of these men, added to their dress, makes it easy to develop their character. A determined air of liberty sits on their foreheads; but it is not that liberty attached to social order; it may be better defined as a disposition suited to marauders, who will not brook the restraint of law and morality. The excessive smallness of their waists, esteemed a beauty, has often led me into a speculation concerning the operations of nature. Their hair is shaved, excepting one small

ringlet which is suffered to grow behind. Mustachios are worn by all, but are tapered off so finely, that it savours more of vanity than of real inclination to add any fiercer appendages to their swarthy faces. The dress has a striking resemblance to the former costume of the Romans. A Souliote, or Albanian, literally carries his whole riches on his person, either in pistols, ornaments of various kinds, with a sabre of Damascus steel, and his amber-tipped chibouk, or pipe. The red barretta or cap is worn by all, round which some tie a valuable silk shawl.

The Albanians, in spite of their inclination for finery, are exceedingly dirty in their dress, never changing any part of it, until age compels them. The accumulation of vermin proving sometimes troublesome, they dispose of these demi-vampires in the following mode: Under the convenient shade of an olive tree, a large fire is made, over which is placed a cauldron of water; into this their capotes, waist belts, and all their woollen articles, are put and well boiled:—this purification is performed once in three years.

The Souliotes, who embarked for Corfu, on flying from the dreaded power of Ali Pacha, entered into the Russian service, forming what was termed "The Albanian Legion," and successively employed by France and England. This corp was commanded

by a Colonel Cristachi, who died in 1816, and was succeeded by a Colonel Teotochi, a Corfouite. The legion was disbanded in 1817. The Lord High Commissioner offered all who wished to engage in the service of Naples a free passage hither—the major part staid behind, unwilling to lose sight of their native mountains. Their "amor patria" is excessive; and their songs, reminding them of their former home, dissolve them into tears with the melancholy remembrance.

The origin of Parga, as a state, is buried in the deepest obscurity, and will be ever so, for it never, until the Venetians chose to make it one, had existence as a place of importance. The Romans could not have founded it, since no history or monumental remains afford proof as such. As a greater evidence of the non-existence of Parga in ancient times, no coins or ruins of it have ever been discovered, appertaining to the place. The remains of a small city are shewn, called Paleo-Parga, destroyed by Thomas Comnené, the Despot of Ioannina, who invaded the smaller states in Epirus, carrying desolation wherever he went. He was afterwards defeated by the Corfouite army, amounting to 12,000 men, and obliged

to surrender up all his conquests, amongst which was Parga, before only a small town, undefended by walls or fortifications. To prevent any further attempts of the Despot, a fortress was built by the Corcyreans on the rock, under the advice and control of the famous General Malapierre, a Venetian. The territory was then marked out by them, and Comnené acknowledged it to belong in future to the Venetians. This is the origin of a mole-hill of a place, which calls itself a Republic! The incursion of the Mahommedans took place several years after, but these were successfully combatted by Loredan the Venetian General. A peace was concluded in 1456, deciding that the Venetians should retain the posts of Parga, Butrintro, Strivalli, Riganassa, Vonitza, Prevezza, and similar others on the Albanian and Moriot coasts.

The decline of the Venetian power obliged the senate to have recourse to means of the most machiavelian policy: and as Parga was still valuable to them as a bulwark of Corfu, so they became apprehensive of the Parguenoites fidelity. This was secured two ways: the first, by sowing all manner of discord and dissensions amongst the inhabitants; and the second, by exempting them from all taxes whatsoever. Their fidelity was won at a rate not accorded to any of the islands. The treaty of Passarowitz, in 1778, secured Parga to the Venetians, who had nearly

lost it by the repeated memorials of the inhabitants to be placed under the Ottoman empire.

The Parguenoites, from several excursions into Albania, made conjointly with other tribes, excited the wrath of Ali Pacha, who suffered some severe losses in his property by them. From this time a gradual motive of quarrel was generated between both parties. Ali's implacable disposition led him into reprisals whenever possible, and thus arose the hatred of the Parguenoites against this chieftain. Their cunning always told them that if the Pacha had possession of the place itself, that his vengeance would be glutted to the full.* He has several times

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* In the year 1814, an English trader having a quantity of sword blades to dispose of, thought Albania, being a military country, would prove the best market; accordingly, he went to Prevezza, and began selling them. This news reached Ali, who swore "by the black serpent," his usual oath, that not a blade should be sold, unless the Englishman gave him a compliment of two dollars upon each: the sum being exactly the value of a sword, prevented the merchant from complying with Ali's demand; he therefore let him know it could not be done. "Not be done!" exclaimed Ali: "I'll see to that directly." Orders were given for a detachment of Albanians to visit each village, and compel the inhabitants to purchase the blades at four dollars each. They could not dispute his commands, and the merchant soon found his stock gone. Ali gave him two dollars on every blade, keeping the remaining two dollars to himself, clearing, by this act of oppression, four thousand dollars.

Ali, in quality of Pacha, and as governor of Albania, has an annual tribute to pay to the Grand Seignior, at Constantinople: a person was every year sent to Ioannina to receive it. Ali, however, did not like that so much money should depart from the treasury, and therefore always contrived that a party of Albanians should meet the courier on his return, at a little distance from the

tried to obtain it by violence, but never succeeded in his wish, until delivered up to his trust as an appendage to the Ottoman Porte. The inhabitants hate not the latter power; it is Ali, and only Ali, whom they fear. Could it be supposed, for an instant, that the Parguenoites would remain in their territory, when their worst enemy was to become its master?

The Parguenoites always calculated, since the treaty of 1800, upon their territory being surrendered. To say, therefore, that the English violated their own faith in fulfilling the terms of that treaty, by having engaged not to surrender them up, is wrong and false altogether, since no separate agreement was ever made by us, although they wished to draw our government into a snare, which the good sense of General Campbell and the officers who acted under his order, led them to avoid. In 1814, at Corfu, I have frequently heard the natives who came there, speak on the subject; and one in particular, who has a large portion of land in Parga, told me that no doubt could be attached as to Parga being ultimately

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boundaries of his dominions, and wrest it from him, killing the poor wretch. The sublime Porte expressed indignation at this circumstance, but the Pacha cleared himself by stating that "out of his dominions he was not answerable for the honesty of people." One poor Tartar, wiser than his predecessors, after receiving the money, left it on the road, anticipating the kindness of the escort who waited for him at the confines, and made his escape across the country into Dalmatia, where he settled.

surrendered. Where then, if such is the case, is "the sudden clap of thunder," that alarmed the inhabitants, and awakened them out of the peaceful dream of security? The Parguenoites would fain persuade us that they never dreamt of this, as appears by the letter sent by the primates on the subject, dated 28th May, 1817.

Extract from a Memorial of the Primates of Parga.

"The inhabitants of Parga were going on in tranquillity, exulting in the powerful auspices of a great nation, who, by the proofs of philanthrophy, which she has given to the whole world, *exempted them from all fear of being abandoned by her.*"

"Whilst they were in daily expectation of having their own liberty consolidated, you, sir, in the name of his excellency Sir Thomas Maitland, Lord High Commissioner of the Ionian Islands, notified to them, in the month of March last, that Parga was to be ceded to the Ottoman Porte."

"*This thunderbolt, as fatal as it was unexpected* by the unfortunate Parguinotes, spread general consternation among them, notwithstanding your assurances in the name of his excellency, that all the families who might wish to expatriate themselves, would continue under British protection on emigrating

to the Ionian Islands, and that their immoveable property should be paid for, and an adequate time allowed to settle their domestic affairs in their country, which time should not be less than six months from the signing of the final treaty."

On closing this article of Parga, I cannot but notice some misrepresentations that have appeared in the Edinburgh Review (No. LXIV.) concerning its surrender to Ali Pacha: nor could they have been framed, unless with a view of doing injustice. It would be absurd to suppose that the editor did not know what he was writing at the time; unless, indeed, he trusted to books, or people equally misinformed; whence, taking his own view on the subject, he favored the world with a tissue of errors from beginning to end. The editor, perhaps, has an idea that "what he conceives must be right;" but he must remember that, "what is ideal is not always truth."—Some of these errors I shall select as a specimen.

1.—p. 280.—"Baffled in this great object, Ali insisted that Parga, at least, should be delivered upto him in terms of the treaty of 1800, as the only representative of the Ottoman Porte on the spot:—for the Bey, who had faithfully fulfilled that treaty, had been obliged to remove before the advance of the Russians; and, at one time, an order was issued to

comply with this request. But, on further consideration of the matter, Buonaparte instructed his ambassador to reply, with more regard both to truth and justice than was afterwards shewn by the congress—'that Ali, having violated all the clauses of the treaty of 1800, in favor of the ex-Venetian towns, the whole stipulations of that treaty, as to those towns, must be held as annulled; and that neither he nor the Porte had now any claim to the military occupation of Parga.'"

Was it benevolence and consideration which dictated this answer of Buonaparte?—or, was it a decent pretext for refusing a sanction to a measure that would evidently much distress him in the invasion of Turkey, projected by him about that period? —I need scarcely remind the reader of the peculiar position of Parga and the islands, and of the conveniences they afforded in facilitating such an invasion. The Review, however, makes a sort of tacit acknowledgment to this effect:—"The notice we took of him, however, induced Buonaparte to shew him a little more attention—after his fashion: and, accordingly, he sent him several engineers to fortify his seaports; who took the opportunity to make a survey of his strengths, and to spy out all the vulnerable points in his positions."

Reasons why Parga should not be surrendered, &c.

2.—p. 286.—"In the first place, it was most impolitic and injurious to our interests, as possessors of the Ionian Isles; because Parga was almost the only remaining channel through which they could be supplied with provisions."

All contracts for provisions are made with Ali Pacha; and without his concurrence, none can be had. What, then, has Parga to do with supplying the Islands? Neither did that place serve even as a medium for embarking oxen or sheep; for they were invariably sent from Gomenizza, directly opposite Corfu. In the year 1815, Ali, having been improperly treated by the contractor, who remained in the Pacha's debt for above 400,000 piastres, refused to let any more cattle be sent us until the said debt was liquidated. A British commissary was sent over, who arranged the affair; after which, the supplies were regularly continued.—The troops were nearly a week provisioned on salt meat in consequence.

3.—*id.*—"In the second place, it was in the face of a treaty recently entered into by our officers, and subsequently approved of by our commissioners in the Islands, and by Lord Bathurst, in the name of

the sovereign.—But when it is considered that the place had actually been delivered up to us on the faith of that treaty; and retained, *to our great profit*, for upwards of a year, without the least surmise that any of its articles were to be objected to, &c."

No treaty was ever made with the Parguenoites, that assured them of their being considered as independant of the Ottoman Porte. The only document of the kind existing, is one informing them, "that, until their final destination was settled at the conclusion of the peace, that they should enjoy our protection."—This post, as well as the Islands in general, were all of them held provisionally in possession by our government.

This is talking of a treaty which never existed—at least, of one which only granted the terms expressed before—in reply to the following declaration:

"*Declaration presented on part of the Primates of Parga, to the Officers commanding the Sea and Land Forces of Great Britain, at Paxo.*

"Parga, 17th March, 1814.

"We, the undersigned Primates of Parga, engage, on behalf of the population, that, at the moment when

the frigates of his Britannic Majesty shall appear before our fortress, we will subject our country and territories to the protection of the invincible arms of Great Britain, and will plant on the walls of our fortress her glorious flag, it being the determination of our country to follow the fate of the Ionian Isles, as we have always been under the same jurisdiction.

"(Signed by 9 Primates.")

4.—p. 291.—"Mr. Cartwright applied to the British commander, in the citadel, to give him a general idea of the total value of the possessions that might be left; and was answered, that, on the supposition that the whole people were to emigrate, it would probably amount to between 400,000 and 500,000*l.* sterling. The commander afterwards directed a particular survey and valuation to be made of the lands, houses, and plantations; and found that the sum total considerably exceeded the largest of the sums which we have mentioned."

It is carrying the point to an outrageous pitch to say that Parga, if fairly valued, is worth more than 500,000*l.*—The Corfuoite commission valued it at 280,000*l.*—*But, to the satisfaction of both parties, it was ultimately reduced to* 150,000*l.*—No one can deny that the Parguenoites are gainers even at this reduced valuation of their property. So much ready money enabled them, after being settled at Corfu, to traffic

with it in oil to the greatest advantage; and their superior monied influence was felt by several merchants, who were obliged to relinquish a great extent of their own speculations. It is likewise a fact, that the major part of the Parguenoites, on the strength of this money, purchased themselves new suits of velvet, expensive on account of the profuse embroidery to which they are accustomed.

5.—p. 293.—"As soon as this notice was given, every family marched solemnly out of its dwelling, without tears or lamentation; and the men, preceded by their priests, and followed by their sons, proceeded to the sepulchres of their fathers, and silently unearthed and collected their remains, which they placed upon a huge pile of wood, which they had previously erected before one of their churches. They then took their arms in their hands, and, setting fire to the pile, stood motionless and silent around it, till the whole was consumed. During this melancholy ceremony, some of Ali's troops, impatient for possession, approached the gates of the town; upon which a deputation of the citizens was sent to inform our governor, that, if a single infidel was admitted before the remains of their ancestors were secured from profanation, and they themselves, with their families, fairly embarked, they would all instantly put to death their wives and children—and die with

arms in their hands—and not without a bloody revenge on those who had bought and sold their country. Such a remonstrance, at such a moment, was felt and respected, as it ought, by those to whom it was addressed. General Adam succeeded in stopping the march of the Mussulmen. The pile burnt out—and the people embarked in silence: and free and Christian Parga is now a strong-hold of ruffians, renegadoes, and slaves!"

Surely the person who invented this remarkable story, must have well studied dramatic effect. It is written with an intent of rouzing sympathy and commisseration; both of which it does in the highest degree, because it is admirably worded. Sympathy and commisseration beget indignation against the authors of cruelty. But this heart-rending story *has not an atom of truth in it.* "The people embarked in silence:" on the contrary, a scene of bustle, noise, and continued clamor ensued;—'tis useless, however, to say more.

The editor has put into my possession, a piece of information, which I was ignorant of before, "that Parga had gates." And that this may not be deemed an inadvertent slip, follows directly after: "that if a single infidel was admitted, &c." This admittance, I presume, alludes to the gates. The story must

have been written by a person who never yet put his foot in Parga, but who probably was the agent of a mean piece of spite and rancour against the English government.

CHAPTER V.

SANTA MAURA, an island formed by the artificial construction of a channel, dividing it from Arcanium, consists of an entire range of mountains, terminating at the S. E. in front of the harbour, which is formed by the strait. The anchorage, in consequence of the extreme shallowness of the water, is bad. At the N. E. entrance, it is easy to wade across to terra firma, the depth not being greater than five feet.

The island is computed at sixty miles in circumference, and is covered with olive groves, vine plantations, and orchards of all descriptions. The plain of Amaxichi, in its excessive abundance of oil, wine, and other productions, rivals that of Zanté. The soil is unfavorable to the growth of currants; many attempts have been made to cultivate it, for that purpose, although unsuccessful. The oil, which is excellent, is exported to the amount of 4000 barrels annually. The wine, for reason of its weakness, scarcely meets with sale; the natives infuse a proportion of rosin to strengthen it, thereby giving it an

unpleasant taste. It is singular that the Athenians of old were highly partial to wine, the growth of this island, neglecting the exquisite juice produced from the vines of Zanté and Cephalonia. The salt pans prove a source of great revenue to the island; between 7000 and 8000 tons are annually exported, and of a superior kind: the imports are few, affording no prospect for the trader, being chiefly a trifling quantity of cloths, velvets, and articles required by peasants.

The population consists of 22,000; the major part are mariners, the rest are devoted to handicraft and agricultural pursuits; but, nevertheless, a considerable number of peasants pass over to the main land, and assist in gathering the harvest, for which service they are remunerated partly in money, and partly in corn.

The town called Amaxichi stands on a low ground to the south; the streets are narrow and ill built, consisting, for the most part, of wooden huts, relieved here and there by a house constructed of better materials. The principal street commences from the small square of San Marco, leading into the country. The shops are crowded with a mixture of goods and articles, resembling so many chandlers' stores. Those occupied by the Albanians are the gayest in display of costly things: amber necklaces,

and mouth-pieces for Chibouks, bottles of otto of roses, embroidered shawls, pouches for tobacco, silk nets, and a variety of eastern finery, are displayed in very tempting array.

The principal church is that of San Spiridion, situated near the Piazza San Marco, and ornamented with some degree of taste. The residence of the Venetian governor was in the Piazza, but subsequently removed to the castle. Several Cafés are established in the town, where the male inhabitants resort for amusement, either at cards, billiards, or conversation.

The fortress is strong, and irregular in its form, flanked by towers and outworks, standing on an isthmus defended by shallow water on three sides. The fortress was built in the thirteenth century, by a prince of the house of Tocchi, who likewise built the aqueduct that runs from the castle isthmus to the town: the latter is the greatest, and indeed the only curiosity in the island. This causeway serves as a bridge, and contains three hundred and sixty-five arches: in height it is nearly five feet above the surface of the water; its breadth is so extremely narrow, that two persons cannot securely walk abreast. The peasants, in their superstitious fancies, believe it to have been the work of Satan. The aqueduct was repaired by Bajazet, the Ottoman emperor, but is

now in total disuse, owing to the want of some necessary alterations.

The ancient town of Leucadea is situated about three miles from the present city, near the coast. The ruins furnish ample proof of the once powerful state of the island. Several inscriptions were discovered by the Venetians, who removed them to Venice, where the greater part are still to be seen. The style in building this city is sufficient testimony that it could not have been erected at any remote period: it is evident, in placing the huge blocks on one another, that the art of cementing them was lost, since the several attempts to dislodge them have invariably succeeded, which, in other cases, is next to an impossibility. In the year 1814 an excavation was made on the scite of that part of the promontory where the temple of Apollo once stood, but no material or interesting discovery was made by the persons who undertook it.

The vicinity of the island to the gulf of Arta causes it to partake of the pestilental vapours arising from that quarter: fevers are, therefore, exceedingly common, and of a virulent nature. Persons who are temperate in their living have most cause to dread an attack, since to them it generally proves fatal. Drunkenness appears to prevent the infection, since the English soldiery, distinguished by their peculiar

devotion to Bacchus, are remarked seldom to experience any complaint of this kind.

The island of Santa Maura was anciently known under the appellations of Neritos and Leucadia. According to Eustathius, there were three sons of Pterelaus: Ithacus, who gave name to a country, Neritus to the Arcanium Promontory, and Polyctor to a place called Polyctorum. The island, on its separation from the main land, was at first solely inhabited by Arcanians, but, at a latter period, became a dependance of the Corinthians. Homer, in his Odyssey, mentions that the Leucadians furnished their contingence of men and vessels in the famous siege of Troy: these were commanded by Ulysses, who had under him the Ithacains, the Cephelleniens, those of Zanté, and Crocylee.

Æneas, on his return from Troy, touched at this island:

"At length Leucate's cloudy top appears,
"And the sun's temple, which the sailor fears.
"Resolved to breathe awhile from labor past,
"Our crooked anchors from the prow we cast."

ÆNEAS LIB. III.

By this it evidently appears that the temple of Apollo Leucas was feared by the sailors in those times; and the superstitious custom, in the present day, of throwing money into the sea, underneath it,

originated from the sacrifices formerly offered to propitiate the favor of the fabled divinity. Oxen were sacrificed on the altar of this temple, which custom the Romans strictly followed whilst in possession of the island.

The Leucadians entered into the famous league of the Greeks against Philip of Macedon.

Dion, in his expedition against Dionisius, the tyrant of Syracuse, was assisted by Timonides, at the head of a considerable force of Leucadians.

After the fall of the various small republics of Greece, this island passed under the Roman domination ; Lucius Q. Flaminius conquered it.

In the reign of Pompey, the famous temple of Apollo was pillaged and reduced to ruins by pirates.

Santa Maura remained under the Eastern empire until the latter's fall, and was then governed in succession by several princes whose names are lost : it was afterwards conquered by Logan, the Turkish admiral, by command of Mahomet the Second.

Pesaro, the Venetian general, took it from the Turks, in 1502, but the senate at Corfu surrendered it up to that power on the conclusion of peace. In

1684, Morosini attacked the island and conquered it, after an obstinate resistance from the Ottomans. When the Morea was overrun by the latter, in 1715, the Venetians fled from the island, taking with them all the artillery and stores, razing the fortifications. On the following year they repossessed themselves of the island, retaining it until the French destroyed their shadow of a republic.

In the year 1810, the English, under the command of General Oswald, besieged the fortress, in which the bravery of our troops, and skill of their leader, were displayed most highly. Our loss, on this occasion, was necessarily great: Major Clarke, of the 35th regiment, fell whilst storming the battery, in front of the isthmus, on the bridge side. His remains were interred in one of the bastions of the fort, and a marble tomb records his intrepidity.

In estimating the character of the inhabitants, it appears they are endowed with a greater degree of ferocity than any of the Septinsulars: the better class are distinguished by a restless ambition, which serves to create numerous quarrels: their discontented minds are manfested by the numerous cabals and litigations formed against each other. They sedulously watch an opportunity of complaining against the foreigner, who happens to be their governor. Should any new law be enacted, the execution of it is delayed through

the machinations and difficulties opposed. It is clearly evident that a just and upright government does not meet their wishes. Gladly would they avail themselves of one that was Venetian in its kind; for, under it, their craft would then meet with a wide and ample field for exertion.

The shocking effects of Venetian policy are met with here; and the same system pervaded the whole of the islands. The negligence in administering justice, and of granting pardons for a certain ratio, according to the crime, tended to increase assassination, which was openly committed. Instances are numerous where deaths have occurred in this manner, without exciting either astonishment or detestation, which were compromised by money.* This evil is greatly prevented by the vigorous and persevering measures adopted by General Sir Thomas Maitland. The females appear to enjoy some degree of liberty in this island, and are inclined to partake of the oriental fashion in matters of dress; nor do their husbands or fathers allow them to want for the necessary articles to ornament their hair and necks.

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* The guide who conducted me to an interior part of the island, mentioned casually, that his father was shot by a peasant, because he had refused him his daughter in marriage. On my asking the guide what became of the wretch, he said, "He obtained a release from prison by bribing the Podesta, and is now on the continent, in the service of Mouctar Pacha.—If I catch him—" the guide stopped short here, but his significant look told me the rest.

The costume is a short red velvet jacket, richly embroidered with gold, similar to the Albanian mode, short at the sleeves, and open four inches from the wrist. Underneath this is worn a fine cotton vest, closely covering the bosom, and nearly the neck: round the latter is thrown a Venetian gold chain of many yards in length. It is this which constitutes a woman's superiority over her companions; for, according to the value of the trinkets she has, so is she either more or less respected. The petticoat is generally of a blue color, embroidered, with large pocket holes: the shoes are yellow, having excessive high heels.

The females cannot lay claim to beauty, either in form, features, or complexion: they are clumsy, of a displeasing corpulency, having sallow complexions, which they endeavour to remedy by paint. The commonest vermillion is employed for this purpose, thereby increasing the ugliness to even a ludicrous effect; and yet vanity predominates so much, that they would suppose themselves quite the reverse, and equally as attractive as the damsels of ancient times.

The men, on the other hand, are well made, robust limbed, having a fierce expression in their looks. They are, nevertheless, tinctured with a great share of credulity and superstition, which combine to make them apt and fitting subjects for the papas to play

upon. Their dress is precisely the same as that of Zanté.

An odd custom is observed here in marriages: on the break of day, the bridegroom is placed in a kind of small car, drawn by two men, and conducted in front of his father-in-law's house. Here he remains until ten o'clock, imploring the charity of all passers-by, who generally throw a small piece of coin into the basin he holds. At ten o'clock he is released from his situation, and invited to enter the house of his father-in-law, who greets him; adding, in conclusion, "that with so laborious a man, his daughter must be happy."—The couple are then conducted to church and married. It is usual to sport the bridal bed upon four men's shoulders, who convey it to the husband's residence, together with all sorts of culinary articles.

CHAPTER VI.

THE passage down the channel of Santa Maura, gradually displaying the mountains of Arcanium, together with those of Ithaca and Cephalonia, which gradually emerge into sight, form altogether a beautiful and romantic view.

The island of Ithaca is 18 miles in length, from N.W. to S.E. about seven miles distance from Cape Ducat, and six from Cape Fiscardo (Cephalonia). The appearance of it by no means creates a presentiment in its favor—a single mountain, divided into rugged and misshapen rocks: indeed, this has been noticed by Homer in several parts of his Odyssey.

" Horrid with cliffs, our meagre land allows
" Thin herbage for the mountain goat to browze."

LIB. IV.

Again,

" The rugged soil allows no level space
" For flying chariots, or the rapid race."

LIB. XIII.

Ithaca widens in that part directly opposite to Samos, where its breadth may be probably six miles:

the distance from Cape Markama to Samos, across the strait, is seven miles. To the S. is Cape San Giovanni, opposite to the mouth of the Achelous. In this part is the village of Locki. situated on a steep hill To the N. is another village called Annoi. Between these two points is a bay, four miles in length, and two in width, surrounded by small rugged rocks. It contains several inlets, and in the extreme end of one stands the modern town of Vathi, containing from 2000 to 3000 inhabitants. A single street, miserably built, is all it can boast of.

The soil is extremely favorable to the growth of olive trees and vines. The oil is good in point of quality. The red wine, in particular, has obtained a name amongst connoisseurs. It is not capable of being kept long, unless some spirit should be added.

Orange and almond trees flourish here with considerable success: in other respects the inhabitants depend on the continent for corn and cattle.

The oak, which produces the velonia, flourishes extremely well: it is to be lamented that a sufficient quantity of it cannot be grown to make it an article of commerce. The velonia is the husk of the acorn, reduced afterwards to a powder, and used by woollen dyers to retain the colour in cloth. At Patrass a

considerable shipment is annually made, and likewise at Zea, in the Archipelago. The velonia, best in quality, grows in that part of the Morea, opposite Cerigo, called Maina, or the ancient Sparta. But, like their ancestors, the inhabitants are such thieves and pirates, that it is reckoned unsafe to anchor any ship in their port.

To return to Ithaca.—The island contains nearly 8000 inhabitants; who, for the most part, either till the land, or seek employment as mariners and fishermen.

The Island of Ithaca was known under several names; but Dulichium and Ithaca were always its most prominent ones. It is celebrated for being the kingdom of Ulysses, who likewise possessed Samos, Zanté, and Santa Maura. This chieftain had likewise a portion of the opposite main land, whereon his herds and flocks were kept.

"None matched this hero's wealth, of all who reign
"O'er the fair islands of the neighb'ring main.
"Nor all the monarchs, whose far dreaded sway
"The wide-extended continents obey:
"First, on the main-land, of Ulysses' breed,
"Twelve herds, twelve flocks, on ocean's margin feed.

ODYSSEY, LIB. XIV.

Many islands of Greece have disputed for the title of birth-place of Homer. Even Ithaca puts in her claim to this honor, from the following circumstance:—The Emperor Adrian, or Hadrian, consulted the oracle on the subject, which replied that the poet was truly born in Ithaca. At least, if he were not, his personal acquaintance with these parts proves that he resided for some space of time amongst the Ionians; and the traveller sees with admiration and wonder each country and scene described by him with such accuracy, as to become immediately recognisable. Every thing still exists in the same unvaried form.

Some remains of antiquity are to be seen in Ithaca, and afford considerable scope for the research of any person devoted to that study. The site of the capital of Ulysses stands to the S.E. of the present town. Immense masses of stones sufficiently indicate the spot where it stood. The situation of several gateways, and occasionally a town flanking the walls, are distinctly clear to view. On the isthmus named Aito, are some ruins said to be the castle of Ulysses.

A fountain is shown to the traveller, that of Arethusa. It issit uated in the recess of a declivity, rather covered by shrubs. The name given to it is Korax: Homer mentions it in the Odyssey:

"At the Corracian rock he now resides,
"Where Arethusa's sable water glides."

LIB. XIII.

Eustathius mentions that this rock was so called from a young man whose name was Corax; who, in pursuit of a hare, fell from it and broke his neck. Arethusa, his mother, on hearing the accident, hanged herself by the fountain, which afterwards took its name from her, and was called Arethusa. The cave, wherein Ulysses was placed, while sleeping, by the Phæcians, as mentioned by Homer, is still remaining, and is situated at a trifling distance below the harbour's entrance.

Several sepulchres have been discovered and opened. Numberless articles of value were found in them, such as coins, bracelets, bronze figures, chains, and many other trinkets of exquisite workmanship. An entire body was found in one of these catacombs; the head was encircled by a gold coronet; the arms and legs embraced with solid bands of gold. An emerald ring of great value, was taken off one of the fingers.

A monopoly was exercised in this respect by the commandant of the island, to which he had not a shadow of right. The proprietor of the land was forced to submit for a time, as no satisfaction would

have resulted from any complaints; but as soon as the islands were in a settled state, and the government more at liberty to enquire into abuses, the owner instituted a process against the captain, although too late to effect any good, or cause a reimbursement of the articles which the owner had undoubted right, as lord of the manor, for the depredator quitted the island when his regiment, the Royal Corsican Rangers, was disbanded. The captain, I believe, is somewhere in Italy: but at any rate is far from the reach of his prosecuter's hands. This captain was so ignorant of the value of the antiquities he discovered, that several of the coins and other articles were melted down by him to make spoons and forks! Several ornaments were exposed to sale at Zanté, and purchased at a rate comparatively cheap.

The inhabitants of Ithaca are extremely retired in their manners, which are, in fact, precisely the same as in Zanté. They profess the Greek religion, and the clergy are under the direction of a Proto-Papa, who is governed by the Bishop of Cephalonia. The churches in this island are numerous, and bear a greater proportion than what the fewness of the population appear to require.

By the tenor of the constitution, granted in 1817, it seems that the senate of the islands intend to erect

an university in this place, to serve for the education of the Ionian youths; who, by this excellent plan, will be instructed in every necessary branch of learning, without much expence.

Ithaca sends a member to represent it in the senate. The one who was first chosen, and whom may be even yet in office, is a Signor Zavo, a gentleman of distinguished abilities and acute mind. His pedigree makes him the lineal descendant of Ulysses!

CHAPTER VII.

CERIGO is the southernmost island of the seven; it is situated at the entrance of the Archipelago, to the north of Canee, and to the south of the Morea, five miles distant S. of Servi, and fourteen E.S.E. of Cape Malio. The island is reckoned fifty miles in circumference, and is oval in form. It is seventeen miles in length from N. to S. and ten miles wide from E. to W.

The celebrated Sinan Cigale, the Turkish admiral, named Cerigo, the lantern of the Archipelago, by which, not merely most of the islands up that way, but also every ship may be distinctly seen. Cerigo was a place of resort for corsairs, who found protection from the inhabitants, and who aided them on every occasion, in hopes to share the plunder they acquired by the numerous ships they captured. To the S. at the distance of four miles from the harbour, is an insulated rock, called "L'ova," or Egg. Its form is that of a sugar-loaf. On it are found shell-fish, partaking strongly of the conchilia, which pro-

duces the beautiful red colour used by the Tyrians of old for dying their cloths. To the E. of Cape Kapello, and at two miles distant, are two rocks called "Kuphonisis," or Baskets.

The northernmost part of the island is Cape Sparti, having a chapel on its extremity. The southernmost point is Cape Kapello; close to this is situated the harbour; immediately above it, on the declivity of a rock, is the town of Kapsali, formerly Cythera. To the S.W. of this, is the fortress. There is, however, another harbour to the E. called St. Nicholas. To the N. of this harbour is a ruin, called "Paleo Castro," which stands on the ancient town of Menelaus. There is still to be seen a bath, which by the people is said to have been that of Helen, his wife, whose slippery trick caused such dreadful warfare amongst the Grecian chiefs. These remnants are incontestible evidence of the island's former consequence. Several broken bits of columns of the Doric order are to be seen on and about this site, probably forming part of a temple or palace.

Six miles from St. Nicolas, was situated the former city of Cythera; but few fragments remain, though sufficient to indicate its real position. A little further on to the S. there are shewn some ruins, supposed to belong to a temple dedicated to Venus Cytheræa.

The town of Kapsali, contains from 4000 to 5000 inhabitants. The streets are few and badly built, being mostly constructed of wood. The shops display no tempting merchandize to charm the fancy of a customer; and, indeed, resemble in appearance the depots for old iron, and serving for all purposes. The people scarcely seem to need the comforts of life, from the barbarous and savage manners they possess.

The island is in general covered but scantily with soil. It is barren, and little cultivated; consequently the population are obliged to the Morea for nearly all the necessaries of life, even to wood itself. Their living is chiefly on fish: and the greater part either turn pirates, or enter as mariners to the merchantment who frequent the Archipelago. The number, including the latter, may amount to between 8000 to 9000 souls.

The oil produced on this island is exquisite in its quality, and esteemed the best in all the seven. The demand for it occasions this article to be dearer in price than any other; insomuch that the inhabitants have often imported a cheaper oil, to enable them to part with their own. The rocky soil is extremely favorable for the growth of olive trees; and it is an exceeding pity that the senate, at Corfu, will not encourage any attempts to plant more.

The small quantity of cotton grown on the island, scarcely suffices for the ordinary consumption of the inhabitants: this article is, therefore, imported from the Morea. The wines are extremely bad in point of quality; and the disgusting infusion of rosin, which the Greeks seem paricularly partial to, tends to make them very unpalatable to any but themselves. The cheese is made from goats'-milk, and is so impregnated with salt, as to render it altogether unpalatable. The melons and olives are delicious; so much so, that the land proprietors reserve them for presents. Some rosolio, or liquers, are manufactured by the peasants, who endeavour, by humbly soliciting their masters' acceptance of them, to gain their favor and protection. The gift made, is received with a haughty condescension on the part of the signore, or noble; who, by his manner, impresses the poor and ignorant wretches with an high idea of his affability on such occasions!—These liquers are excellent in their kind, but cannot be manufactured to any extent, so as to become an article of exportation. There are many fisheries carried on by those contiguous to the coast; and fortunate it is for them that so bountiful a supply can be obtained. There are some coral banks situated close to the island on the south; but no attempts are made to render them of value.

The island is subject to violent winds, which

often cause considerable damage, destroying whole vineyards, and rending asunder the branches of trees in their furious passage. The climate is temperate, except in the months of August and September, when the thermometer mounts up to 97°. The heat is excessive. One singular thing is, that hernia reigns most dreadfully: on an average, nearly one fifth of the inhabitants are afflicted with that distressing evil. The native physicians affirm that the air contributes much to cause it! The reason may be better shought after and explained through the excessive quantity of oil which the inhabitants use in their food. Consumptive cases are found amongst them, and the air is extremely bad for any disorder of the lungs. Fevers are scarcely known.

To the S.E. of a mountain named Santa Sophia, from a church dedicated to her, which stands at its basis, there is a cavern of immense proportions, that arrests the attention of the curious. The entrance is easy, leading to a number of chambers, or divisions, cut into the rock, adorned naturally by stalactites. It is, however, impossible to penetrate very far in, as the rarefied air nearly causes suffocation, which added to the numberless windings, deters the stranger from pursuing his course therein.

Cerigo is the seat of a bishop, and has a cathedral situated nearly in the centre of the island. It was

consecrated to San Thodorus. According to the tale made out by the priests, it seems that this saint was born at Coron, in the Morea, and came over to Cerigo, where he turned hermit. Some miracles were affected by him, to the astonishment of the Cerigotes, who, after his death, obtained permission of the Roman emperor to build a church to his memory, which was done at the latter's cost. An annual ceremony is performed by the bishop, who, likewise, endeavors to cheat the peasants of their money, by acting a miracle.

The island of Cerigo was known anciently under the name of Porphyrus, from the circumstance of its containing a vast quantity of that beautiful marble. This is the opinion of Pliny.

Ptolomy attributes the name of Cythera to Cytherus, the son of Phenix, who established himself in the island. According to former historians, Cerigo was first peopled by the Lacedemonians, who planted a colony in it. In the eighth year of the Peleponnesus war, the Athenians made a descent upon this island, under the command of Nicias, who had under him Nicostratus, and Atocles.

After a brave defence the Lacedemonians retired to the fortress, and there proposed a capitulation,

which Nicias granted; but this general, by an act of cruelty, tarnished his laurels and disgraced his country; for, after having faithfully promised protection to the brave defenders, he decoyed them to an interior part of the island, where they were all butchered by his orders.

The Lacedemonians, hearing of this cruelty, tried to revenge their countrymen's deaths; but after a variety of contests, were obliged to relinquish the attempt. The island afterwards passed under the Republic of Sparta. It served as a retreat to Cleomenis, who, on the approach of Antigonius, King of Macedon, embarked and took refuge in the island. It then became attached to the power of Ptolomy, king of Egypt.

The Romans next came in possession; and, after that empire had declined, it formed one of the Venetian dependancies, until the French entered Venice. Subsequently the British have become its masters, under whose domination it will probably remain.

The island of Cerigo, is at present, governed by a military officer, who has the title of "Capo di

Governo.' Under him are some natives, who compose a kind of insular council. But as all decrees must be fully approved by the Capo, so, in a great measure, the government rests solely in his hands. He is subject to the control of the chief governor of the islands, who has the power likewise of appointing him.

The inhabitants of Cerigo are much inclined to a savage cast in their character. Their manners and customs are of the rudest and most superstitious order. No society exists amongst the higher class of the people. Females are never seen abroad, in fact, they are confined equally as much here, within their houses, as at Zanté, and if any thing, rather more so.

The education of those, who are rich, is, like the youths at Cephalonia, obtained in Italy, and acquired more for the purpose of refining their villainy in law and physic, to better them in easing the peasants of their property, than for the general and accepted motives which compel parents to give their children these mental advantages. But the number of those who are dignified in rank are few in comparison to the population, so that it may fairly be concluded that litigations and quarrels are not quite so prominent as at Zanté and Cephalonia.

The females are ordinary in their features. The

men are endowed with more striking proportions, and, on the whole, are a robust looking race, which, probably, their maritime occupation tends much to cause.

Marriages are conducted with a trifling variation to those of Zanté. According to the usage of the country, the girl who is to become a wife, is conducted by her mother, accompanied by a number of friends, in front of her intended husband's house. On the threshold of the door are placed several agricultural instruments. The mother presents them, one after the other, to the bride, with these words: "With these implements must thou work, equally with thy husband, for the benefit of thy children, whom the Panagia may, in her bounty, think fit to bless thee both." Afterwards, a piece of bread, made from the corn common to the island (maize) is presented to her, which she eats, whilst the mother pronounces a kind of benediction in these words: "May the Panagia, in her bountiful mercy, never fail of sending thee sufficient for thy family's maintenance, and may'st thou have grace enough to return thanks for such bounty."

The medals of Cerigo are only to be found in cabinets belonging to Venetian families. The greater part of them are symbolic of Paris, who is represented with the golden apple in his hand.

Cerigo gave birth to Philoxenes, distinguished as a lyric poet. This man was condemned to work in the mines by Dionysius, tyrant of Syracuse, at whose verses Philoxenes could not resist laughing, although they were written on a serious subject.

In sculpture, Hermogenes shone conspicuously. He made a statue of Venus, which once adorned a fountain at Corinth.

Cerigo is considered as a place of honorable exilement by the British stationed on it; and well it may be said so, since civilization has entirely fled from the inhabitants. Rude barbarism predominates throughout all classes of the latter, having with it the usual appendages of cruelty, credulity, and superstition. The meanness of those, who are landed proprietors, is become proverbial, and of which I experienced a sample.—On my passage to Cerigo, I formed an acquaintance with a *gentleman* of the island, returning from his official duty at Corfu; he pretended the greatest friendship for me; and if words and protestations could be relied on, his *all* was at my entire service. He fully arranged with me that I was to make his house my abode for the short period I was to stay in the island.

But mark: on landing, I never saw him once; for with the usual meanness of his compeers, he ordered the servant to deny him when I called. Such is the friendship of these Septinsulars!—I afterwards met him at Corfu, where I shall again introduce him.

CHAPTER VIII.

CEPHALONIA is the second island of the seven in rank, although first in size. Its circumference, following the coast, is 150 miles; and 90 from Cape to Cape. It is situated between Santa Maura on the north, and Zanté on the south, about 6 miles from the former, and 8 from the latter, and not above 24 from the west coast of the Morea.

The island is divided into twelve cantons, or districts; viz. Erizzo, Tinea, Samos, Anoi, Pilaro, Kaloi, Livadi, Potamiana, Lirato, Ikongia, Skala, and Pirie. Each of these cantons contain from three to five hamlets. To the N.E. of the island is Cape Viscardo. To the S. is Cape Sidero. On the western side, directly before the entrance, are some rocks, known by the name of Guardiani.

The harbour of Cephalonia runs to an extent of eight miles into the island, forming a most spacious and convenient port for shipping. It is, however, difficult both of egress and ingress, owing to its ser-

pentine form. The entrance is both magnificent and picturesque in regard to scenery: innumerable trees, plantations, and groves, on each side, met the eye in varied succession, together with several majestic mountains, crowned by the celebrated Monte Mavrovuono, the Ænos of ancient days. To the left, on the western side of the harbour, and at three miles from its entrance, stands the town of Lixuri, formerly "Palla" in history. In front of this town, the harbour opens into a branch running to the S.E. for three miles. On the peninsula, formed by this branch close to the sea, stands the city of Argostoli, the capital of the island. It stretches nearly two miles along the sea-shore, presenting an irregular line of habitations, consisting generally of two stories in height, quadratic in form, and prettily painted outside. About a mile from the town, to the N.W. stands the lazzaretto.

The island contains from 60,000 to 65,000 people. In Argostoli, the number of inhabitants amount to 8000. In Lixuri, 6000. The northern parts of the country are the best populated, extending as far as the valley of Samos. On the east side but few are seen.

The productioons of Cephalonia, in spite of the soil, which is scantily spread over the limestone rocks, are extremely numerous. The tenures upon

which lands are held are, for the most part, annual. The generality of the landed proprietors, however, agree with the vassals, who cultivate the estate for a certain share of the produce; for money these people give not. By these means the peasant is ruined, should a bad season take place; for not having a capital in hand to live on, he is obliged to sell his share at an under-price, and often borrow at interest, which amounts so high as 6 per cent. If the market is high, the merchant will not purchase: for the islands in the Archipelago are sure to take advantage, and pour their produce in the market at a lesser rate. The peasant is, therefore, obliged to sell at an equal rate, or not at all; thus earning for his year's labour, average three-pence per diem. This evil should be remedied by the senate of the islands, and a labourer paid in money for his work. An instance occurred in my own sight, which will shew how detrimental this practice is to the welfare of the peasant. A merchant with whom I was intimately acquainted, purchased thirty barrels of wine from a man at the rate of four piastres, or 3*s* 4*d* per barrel. The man's father had died, and the priests refused to bury the dead body before the man had given the church six wax candles, that cost three shillings each. This demand, and some other unavoidable expences, obliged him to sell, at an under price, what would have fetched, three months after, ten shillings per barrel.—If a bad season occurs, the effects of it are

directly seen. Whole troops of villagers flock to the town for relief, while the landlords are living in plenty, by creating a monopoly amongst themselves, forestalling the market until the prices meet their approbation.

The mariners on the other hand, are rich. There are, perhaps, from 6000 to 7000, who follow the profession of sailors. The number of vessels which belong to Cephalonia amount to above 400, which navigate, and trade in the Mediterranean, but more, especially, to Constantinople, the Black Sea, Alexandria, and other parts of the Levante. Ships are navigated under the agreement of a nola, or charter party, and only for the exportation of produce off the island. Numbers of vessels arrive annually from England, to load with currants. Some commissions are even received from Zanté, to make up any deficiency which sometimes occurs through the scarcity of the market. Trieste likewise sends some orders, but they are not very great as to quantity. England, in fact, engrosses the whole trade; and, in the end, generally manages to repay her own consumption.

The merchant here is plausible, cajoling, and would gladly avail himself of any artifice to keep back a payment. A stranger can instantly perceive that not much mutual confidence or honor reigns amongst them. Yet under these characteristics, it is singular

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that when a negociation is carried on, only words are employed, for paper is never used in noting an agreement; and the Cephalonite (for I will say thus much of him) when questioned on oath, will think himself bound to own to the very letter of the bargain made. This, however, avails little, for if a man should not find himself in a condition to pay, he always takes himself off to the Morea, where he can commence on a new score, and the law is such, that a months notice must be given before he can be arrested, if living on the island; this period is quite sufficient to allow of his escaping, which is never prevented by any interference of lawyers. The principal merchant of the island, is a Signor Caridi; the next, I believe, is a Signor Metaxa. The one, however, who is principal in the manufactures of England, and in executing commissions for English ships, is a Mr. I. C. Brants, a native of Hanover, and a gentleman of unimpeachable character and strict integrity. His enemies on the island are great, and they have drawn him into many litigations through their shuffling tricks. He is vice consul for Austria, Sardinia, and performs the duties of his official capacity in a manner as to excite the respect of all around. To the traveller his house is open, and his extensive knowledge is freely communicated to all who visit him.

Cephalonia is rich in produce; currants, oil, and wine, are the staple commodities. Besides which, it

produces a quantity of honey. Oats, linseed, citrons, oranges, brandy, cotton, and melons of a superior quality. There are to be had a considerable quantity of lamb-skins and hare-skins.

The annual amount of currants varies from 5000,000 to 6000,000 pounds weight. Their quality is of a finer flavour than most of the islands, and altogether superior to those of Patrass and Corinth. The market commences in June, and terminates in October, after which period no merchant can purchase to any degree of surety. The price varies from 40 to even 70 dollars per cantar, or 1000 pounds weight. The price, however, is liable to be checked, according to the stock which the merchants may have on hand; sometimes it amounts very considerable, as it did in the year 1819. The wine comes next in point of reputation. The various soil in the island occasions a numerous diversification in its quality and taste. There are no less than eighteen different sorts. Of the red wine, that of Livadi is acknowledged to be most superior. In white, Ribola, Cosanikio, enjoy the greatest preference. There are three sorts of muscadel wine. On the whole, the wines of Cephalonia are exquisite; and could they but once obtain footing in England, I question whether we should not be disinclined to discontinue all French importations, at least in a great measure.

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The English government has greatly encouraged the Cape wines, but, owing to their inferior quality, the demand is not great. If the Ionian wines had the same advantages, they would not only be a luxury on a table, but likewise produce a good income to the customs. The islands owe England a considerable sum of money: could not the free importation of wine be allowed to Britain, adding a trifling duty on the spot, towards a liquidation of this debt? The mercantile importance of the islands is not yet known, nor does it appear to be studied very properly; if once it was, I am certain they would prove, on examination, to be found of more importance to us than what is generally imagined. And I am pretty well assured that even the merchants in London have not yet arrived at a proper degree of information on the subject.

The next article of exportation is that of dry muscadel raisins, of which there is generally gathered above 150,000 pounds' weight. Upon this branch of commerce a profit equal to 90 per cent. is made with ease. The purchase is made in November. There are other commodities, such as hare-skins, honey, vetches, oats, lemons, oranges: but these are not made a regular branch of trade. It is merely accidental if any demand is made for either of the above articles: and, in fact, only sailors make any adventure upon them. It is generally the case, that

the captain and crew of a trading vessel have all shares in the profit, which, depending entirely on chance, does not always re-imburse them the expences of a voyage. The merchant, whose cargo it is, receives one half; the captain, a quarter of the remaining half; and the rest is divided amongst the sailors, according to the station they occupy on board. This method is extremely beneficial to the merchant. who avoids by this means all chance of losing—or, at least, in a great degree.

A manufactory of cloths of a coarse nature is carried on in the city of Argostoli: amongst others, is a species of coarse nankeen, dyed blue, which was formerly much in request amongst the Venetians, who used to clothe their troops with it. It is generally worn by mariners and artizans, and is exported in great quantities to the neighbouring islands.

Two manufactories of a liquor called meraschino, or rosolio, are carried on. The aromatic herbs and flowers produced naturally on the island, give these cordials an exquisite taste. Those of Zara, an island on the Dalmatian coast, have been considered as superior: but I am inclined not merely to dispute this matter, but to assert, likewise, that Cephalonia excels every other place in pretensions of this kind. The universal request they are in, proves it to be the case. A large quantity is annually exported. The

price of the white cordial is generally three piastres and a half per bottle; but the red, called "Alkermes," is six piastres. This last has a delicious taste.

Until of late years, the commerce, regarding the imports, was engrossed by the Venetians, Triestiens, and Ragusans; but, coming into our possession, British ships made their appearance, and by offering articles of a superior quality and better fabrication, at lower prices, they soon obtained the preference, to the discomfiture of all the former traders. Indeed, to place a competitor in our way, wherever trade is concerned, would only be to expose the rival to ruin; for the astonishing capital which our merchants commence their speculations with, offers an impediment in the shape of long credit, and lower prices, which the small trader finds it impossible to cope with.

The vintage amounts annually to 45,000 casks of eighteen gallons each. The red wine 18,000, and the white 27,000. In the latter, however, are included the muscadel, which amounts to 10,000 casks. Many wine merchants have thought that the qualities are lost by crossing the sea: beyond doubt, some spirits must be added to the wine before it is exported. A method tried by a merchant proved uncommonly successful. He washed the inside of a cask with brandy,

expending two quarts for this purpose, and then placed a piece of lighted brimstone inside, keeping it there for two hours; after which, he exported the wine without losing any by a second formation, or by its turning sour through weakness. The natives are not, in the least, skilled in mixing the different wines; one grape is perhaps the salvation of another, by the two juices being combined, while undergoing the process of pressing. The stalk is, however, left to be pressed in common with the grapes, therefore little wonder can arise as to some disagreeable taste or weakness, the acidity of the stalk is such that it nearly overpowers the oily part of the wine.

The price of wine varies according to the season. In July and August, merchants will purchase on speculation, offering a sum for the produce of a field, thus taking a chance; but this method is, I believe, but seldom adopted. In the month of September purchases are made for four shillings per barrel. In November it rises to six piasters, in February to nine piastres, and in May or June to eighteen piastres. After which time, being a year old, the wine is generally sold to great advantage by the possessors, to those persons who are particular in their tables. The wine trade, notwithstanding all the vexations and troubles attending it, is a source of great profit to those who deal therein. Indeed, it is the principal living of many individuals, and merchants themselves

do not scruple to say that it repays their trouble better than any other species of commerce.

After naming the wine, which is, undoubtedly, the second important article of commercial interest to this island, I shall proceed to the oil. The mountains are favorable to its production; and though, in some parts, the soil is not very plentiful, yet a considerable number of olive groves flourish on the island. The oil is not very good; that of Samos is esteemed the best. It has a thick and greenish appearance, very unpleasant to the eye, as well as to the palate. This, however, might be rectified, provided the peasants took more care when they pressed the olive berry; for instead of removing it after the oil is extracted, it is left to be pressed over and over again, in common with the fresh one placed underneath the mill stone. No wonder therefore, that the pungent and disagreeable taste, peculiar to the rind, is added. Whether this proceeds from ignorance, or downright negligence, I cannot guess; but it is certain that the peasant will not be drawn out from his usual method of proceeding for any consideration. An attempt was made to introduce the agricultural instruments used in England, but not one peasant was found to use them. The implements were admired as very ingenious things, but they still observed "possiamo travagliare meglior colle nostri" (we can work much better with our own). The ploughs which are used by

these people, are constructed so badly, that a man has great difficulty in making it cut the ground: he is often obliged to go over the same tract, in consequence of not having turned the earth up more than half!

In good seasons the island will produce from 23,000 to 25,000 casks of oil. It often occurs that the price is extremely high at the commencement of the season, and declines towards the finish. Many shipments are made for Trieste. Formerly, when the Venetians held possession of the islands, it was a difficult matter to obtain a cargo, as the republic considered this article as the principal wealth, and which they were anxious to keep solely in their own hands. The case is, however, different now; for under the protection of a government, whose profuse liberality and generosity to commercial people, enables them to prosecute their schemes to advantage, this trade will revive. And if the nobility can only make their vassals understand the process of extracting the oil, it will form a most important commodity. In Cephalonia there are not enough inhabitants: above 120,000 are required, and the present population only amounts to 65,000 at most. The cultivation of the olive is unfriendly to the human race: the meagre squalid look, the short stature, and other uncomitant signs, indicate the gradual decay of the peasantry whose duty it is to attend its culture.

Brandy is likewise manufactured in the island. Above 5000 casks are exported to the various parts of the Adriatic. The price varies from thirteen to eighteen piastres per cask; but should it be above sixteen and a half piastres, it will not sell, as then brandy can be had from the Morea at the same price. This spirit is impregnated with anniseed, which gives it a taste that prevents its being used at table.

With regard to cotton, the island produces annually above 120,000 pounds of a very superior quality. This article is exported to the amount of 40,000 pounds weight, and the rest is used in manufactures, and by the peasants in Cephalonia. Could this cotton be more cultivated, it would prove a better concern than either the oil or wine, as its quality is superior to that of the Indies. The muslin made from it is infinitely superior, and is used for turbans at Constantinople. The gathering of it takes place in August, when the market commences. The price is half a piastre per pound.

The annual consumption of woollen cloths, assorted, and of dark colors, such as blue and black, varies from thirteen to fifteen bales, at five to five and a half dollars per yard. Calmucs six bales, velvets eight cases, velverets three ditto, linen of various qualities, about fifty bales; printed cambrics in proportion.

I shall, however, recommend the reader to look at the scale in the followiug pages, which will furnish every information.

The fasts of the Greeks, being no less than four in the year, occasion a great demand for salt fish. This supply consists of 100 barrels of sturgeon, 25,000 pounds of cod fish, 60,000 pounds of stock fish, 100 barrels of anchovies, and 120 barrels of dried herrings. For these articles ready money is paid to the merchant.

Of Indigo for dying, there is annually consumed 1,800 pounds. That of the West Indies is preferred. A considerable quantity of drugs and spices are used; 4000 pounds of pepper in grain, from 9000 to 100,000 pounds of cinnamon, 100 pounds of bark, the very best quality, 450 pounds of rhubarb, and 150 pounds of cloves. There is, likewise consumed a considerable quantity of iron in bars; nails of assorted qualities; steel in bars; lead in pigs; tin in plates; paper, &c. &c. &c.

This island has not yet attained its proper rank in commercial consequence. The frequent change of masters, and the continual blockade so strictly enforced by our ships, prevented the inhabitants from pursuing any trade to advantage. It is now reviving, and under our protection will prove a rival to surrounding ports.

Between the islands of Cephalonia and Santa Maura, about a mile from Cape Viscardo to the north, is situated a coral bank, of which there was formerly a fishery established. From the number of years elapsed since it was discontinued, being above 150 years, I am induced to think that it may again be revived.

Many have thought that the Tyrian dye is lost to the world from a want of knowledge in ascertaining the real shell fish from which it was extracted. A shell fish, answering to this description is frequently found in the harbour of Argostoli, and indeed in various other parts of the sea coasts round the island. The conchilia is likewise found on the coasts of Caramania.

The Romaic language seems entirely lost in this island. The Venetian tongue bears a decided sway; and even the very small remnant of Greek words which the peasant may happen to use, is so vilely accented "a la Veneto," that the scholar would turn aside in disgust. There are, nevertheless, several of the higher class of priests who have made it their study, and who are masters of it. Some books have been written in the original Greek, by the Cephalonite clergy; amongst whom we may name Padapulo Ani, and Spiro Asani. These works are chiefly relative to religion, or else on subjects of philosophy.

Every work was published in Venice; for no printing presses were ever established in this island.

Music and poetry seem altogether unthought of: not a person exists here who betrays a partiality for one or the other. A company of Italian comedians arrived once from Corfu, to perform in a barn-house kind of theatre in Argostoli. Music, of course, was necessary; but only one fiddler was there to be found. The comedians were so reduced by want that the government was obliged to issue rations for their daily support.

The peasants are superstitious, cruel, and barbarous in their manners: and not until the government restricts the clergy, and does away with the rediculous miracles that are performed, will any good be done, or their condition ameliorated.—The introduction of schools for their education would be a most advisable thing; and though some opposition might occur at first, yet the project must succeed in the end.

Regarding the general appearance of the men, in figure and features, they are short in their stature, with eyes that partake of an extreme brilliancy, denoting more the expression of cunning than majesty. In figure, they are robust and well proportioned.

The women are exactly on a par with the Zantiote ladies. The same cast of features, and submissive deportment, seem to be prevalent in both islands. It scarcely needs be mentioned, that the sex enjoy no consideration in the eyes of the men; and that amongst the peasants the most brutal treatment of them is practised.

The government of this island, previous to the charter, was conducted by a military Capo di Governo, and a council of five persons, together with a legislative body of several members. Appeals were made to Corfu, for the ultimatum of the Governor-General.

CHAPTER IX.

CEPHALONIA has been distinguished by many names: its first was Teleboa. Strabo, however, disputes this; asserting it to have been Cheffali, a Greek word signifying "head," owing to the island being first in size, and greater in point of political importance than the other six in the Ionian Sea.

Pliny calls it "Melena," as well as "Same."—Homer, in describing the various armies of Greeks, assembled at the siege of troy, represents Ulysses, as commanding the Cephalonites, giving the title of "Samos" to the island.—Virgil denominates it "Dulichium."

The island was likewise known by the name of Tetrapolis, derived from the circumstance of having o ur towns, viz.—Pali, Same, Cranii, and Pronos—being the names of the four sons of Cephalus.

The Curetes, who occupied the island of Crete, spread themselves into Ætolia, and then made themselves masters of Arcanium. They afterwards passed into Ionia, and conquered the country of the Leleges, who were likewise denominated in history by that of Teleboares. The Cretans soon added to their conquests the islands in the Ionian sea, and planted a colony in that of Cephalonia, to which they gave the name of Teleboa. Strabo, however, in his account, asserts that the Telebores fled from their conquerors, and sought an asylum in this island, after being chased by Achilles from the continent—placing this epoch prior to the siege of Troy. Cephalonia was therefore called Teleboa; and her fierce warriors, under the conduct of Ulysses, partook with the myrmidons the honor of revenging Menelaus.

Cephalus, an Athenian prince, being obliged to fly his country for the murder of Pacris, his wife, took refuge in Bætia; and afterwards with Creon, king of Thebes. At this time, the Teleboans had excited the wrath of the Thebans, by assassinating the brothers of Alcmena, the wife of Amphytriton, their general. The army, strengthened by the assistance of the Locriens and Phoceens, who lent their powerful succour for the occasion, prepared to punish the audacity of the islanders. Cephalus offered his services, and was admitted to share the dangers of the expedition.

The Teleboans were defeated in battle; and, after losing their king, submitted to the yoke of the conqueror. Amphytriton returned triumphant to Thebes, were he found Alcmena pregnant by Jupiter. She gave birth to Hercules. Cephalus remained in the isle of Teleboa, of which he reigned in peaceable possession. He changed its name and gave it his own; and from thence it was called Cephalonia. His successors and descendants reigned for six generations. Chelcemes and Detus abandoned the kingdom afterwards to retire into Attica, determined in this resolution by the oracle of Delphi, which they had consulted.

Chalcenus and Detus having renounced the throne of Cephalonia, the inhabitants resolved to adopt the republican form of government. The four principal cities had already assumed this measure, independant of each other, but were obliged now to unite for the common cause. History says that the island was formed into one republic from the first, of which Paleis was the capital, and the supreme authority divided between the senate and the people.

The power of the islanders, their progress in navigation, and the advantages of their ports, rendered them, even long before the siege of Troy, valuable allies, or formidable enemies to the various neighbouring people. The Argonautes, under Jason, their

leader, touched at the island of Cephalonia. It was at the port of Cranii, at the extreme end of the harbour, that he anchored. On landing he found a people who were inured to the hardships of a sea faring life, and who were fully instructed in maritime affairs. Cranii was frequented continually by vessels from Argos, whence arose the name of Argostoli; from this circumstance, being a Greek word that signifies "fleet of Argos." But other historians, seeking further back, say it derived the name from the vessel of the Argonauts, which was called Argos.

In the most remote times the Cephalonites took part in all the various revolutions of Greece, and their courage and bravery would at once decide a victory in favor of the people whose cause they embraced. Before the Trojan war, Thucydides speaks of the share which the Cephalonites took in the war occasioned by Epidamne, between the Corinthians and Corcyreans, and bestows considerable praise on the courage they showed in battle. It appears that Palies furnished on this occasion four ships, to befriend the Corinthians who were allies. It is rather singular that Thucydides, in speaking of this succour, should only mention the people of Paleis; his silence on the other inhabitants conveys the idea that the isle was divided at that period, into many different republics. The number of men who embarked on this occasion, amounted to one hundred and twenty, of whom fifty

were employed to manage the ship, and the rest were either spear-men or archers.

The Cephalonites afterwards abandoned the cause of the Corinthians, on the Athenians declaring war against the latter; for which reason the Corinthians sent forty vessels to punish their treachery. This fleet arrived in the port of Cranii, and the troops disembarked: but being a strongly fortified place, resisted every attempt made against it; and, in the end, the inhabitants one night contrived to surprise the Corinthians, defeating them with great slaughter. They continued faithful to the Athenians, supplying them with ships and men, whenever required, throughout all the wars the latter sustained.

The ruins and ancient monuments of all kinds, which have been found in the isle, leave no doubt of the riches and progress of the people in the fine arts. They have immortalized themselves likewise in foreign countries by their skill and talent at athletic games. The famous amphitheatre at Elis, where the Athletes assembled from all parts of Greece to dispute for the prize awarded by the Olympian games to the winners, was likewise the work of the people of Paleis, which declares the nobleness and grandeur of the works they erected. The statue which they

raised in the temple of Jupiter Olympus, to Themoptoles, the son of Lamptis, who won the prize at these games, proves the love which the islanders had for glory, and esteem for merit.

Jupiter had, on mount Ænos, in Cephalonia, a temple renowned throughout all Greece. Demosthenes mentions it in his speeches. Hesiod, the contemporary poet with Homer, also speaks of it, saying that Zethus, son of Boreé of Athens, pursuing the harpies in the Strophades, addressed his vows to Jupiter Ænos. In the present day no vestiges of this once celebrated temple are to be seen.

The Cephalonites enjoyed the sweets of liberty until the Romans conquered Greece, thereby becoming masters of the Ionian sea. The island could not hold out long against the legions employed to reduce it, although it repulsed Titus Quintius Flaminius, the Roman consul. When Marcus Fulvius arrived, he summoned the people of Samos to surrender; and, on their refusal, stormed the place with his troops, and took it: but, like many other commanders, he stained the glory of the act by putting the inhabitants to the sword, and razing the whole city, which at that period consisted of 18,000 houses. It is worthy of remark, that Cephalonia preserved its

liberty long after the downfall of Athens, Corinth, Sparta, and the other celebrated republics of Greece.

The island of Cephalonia, conquered by Fulvius, remained as a province of the Roman empire until A.D. 364; after which period it passed under the emperors of the East, who continued to reign masters of it until 982, when the Lombards, a people of Pannonia, and under the guidance of John Leone, invaded and took possession of it.

In 1125 it again became subject to the emperors of the East, when they revived a little in their power, which had suffered greatly from the continual irruptions of the Ottomans, who, some time before, had made their appearance under the guidance of Mahomet. The island was given to Baudoin, for his services against the Saracens, who had besieged Constantinople. On his death it was ruled by Galus, prince of Tarento, who had likewise given to him, by the eastern emperor, some other islands in the Ionian sea, in recompence for the money he had lent, to assist in carrying on the war against the Saracens.

The island, after the downfall of the eastern empire, became a dependance of the Venetian republic, who kept possession until the French, under Napoleon, occupied Venice; since which period it has

passed successively under the Russians, French, and English.

There are scarcely any remains of Paleis, although enough to serve in evidence of its former splendor. It is situated to the E.S.E. of Argostoli, upon an eminence at the end of the port close to the bridge. The Venetians transported a large square stone to their country, having an inscription:

ΦΛΑΒΙΑΝΑ ΣΥΤΥΧΗΝ
ΠΙΘΟΔΩΡΟΥ ΓΛΑΥΚΟΥ
ΓΥΝΑΙΚΑ ΒΙΩΝΟΣ
ΑΡΙΣΤΟΜΑΝΤΙΔΟΣ ΑΡΧΙΕΡΑΣ
ΑΜΕΝΗΝΤΗΣ ΣΕΒΑΣΤΗΣ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΕΜΟΣ
ΠΑΛΕΙΩΝ ΕΥΓΕΝΕΑΣ
ΕΙΝΕΚΕΝ ΚΑΙ ΤΗΣ ΠΕΡΙ
ΤΟΝ ΒΙΟΝ ΣΟΦΡΟΣΥΝΗΣ
ΨΗΦΙΣΜΑΤΗ ΒΟΥΛΗΣ.

The senate and people of Paleis have decreed this monument to Flaviana Eutiches, daughter of Pithodorus Glaucus, and wife of Bion Aristomantide, their chief priestess.—Her chaste and virtuous life is hereby honored.

The ruins of Cranii are situated three miles distant from Argostoli, to the S.E.; and the boundaries of the ancient city can be traced with ease, together with the positions of all its towers; the structure is

of the earliest order, consisting of huge blocks of stone fitted together with an astonishing nicety. The measurement of several are 18 feet in length, and 12 in breadth.

In ancient history this city is mentioned as being the capital of a district. The island was then governed by four kings, each of whom had one of these divisions. Ulysses had that of Samos, but never the whole of Cephalonia. Cranii was noted particularly as a strongly fortified town, having resisted many attempts against it. The Roman consul, Flaminius, was repulsed by the inhabitants; and Phillip of Macedon likewise experienced a check here, when he invaded the island. Repeated earthquakes at length destroyed it, and the inhabitants built another city on the next hill, called San Giorgio in the present day, but which is deserted for Argostoli. The view from the mountain of Cranii is somewhat disturbed and broken by the surrounding heights; there is, however, a romantic prospect of an alpine nature. Many trifling articles are frequently found by the peasants who till the ground, such as coins and remnants of vases.

A broken road leads from Cranii to Fort St. Giorgio, likewise situated on the brow of a steep mountain. The view from this spot is magnificent; the vallies below afford an enchanting interspertion

of vineyards, olive groves, and pasture land. Opposite is the channel of Zanté, and to the left can be easily distinguished the lofty peaks of the Morea.

I paid a visit to the catacombs, situated below the castle to the S.W.; and after descending a narrow excavation in the rock, soon found myself in one of these mansions of the dead. It was built in the form of an arch; the light came through a hole at the top, which enabled me to see very clearly. The height of this one was seven feet, the width twelve; the tombs were ten in number, some six feet in length, and three in depth; others were of smaller dimensions. I observed several bones, which crumbled into dust on the slightest pressure. In this catacomb were found the remains of a warrior, completely clad in his war-dress: a spear, bracelets, and several other ornaments were found in his tomb. I picked up several bits of broken vases of terra cotta: the guide informed me that no crystal ones were found, except at Samos. I looked into several other catacombs, and after remaining a considerable time in examining them, departed for Argostoli.

These catacombs were first discovered by the Venetians, in 1647: they opened eight, but could not discover the site of any more. The antiquities contained in them were sent to Venice, and are probably to be seen to this day in the cabinets of various families,

whose ancestors were employed in the island. Instead of keeping the tombs open for the inspection of the public, they closed them up with earth, so as to preclude the research of any antiquarian or traveller partial to exploring these places. This was not just, because it deceived the people who subsequently discovered them: they were known to exist, and search had been made to find their situation. In the year 1810 they were discovered solely by accident. The difficult entrance to the harbour, often obliged ships and small craft to anchor at a port near the village of Metaxata. Several used to discharge their cargos to be conveyed over land to Argostoli, the distance of seven miles: the road was bad and needed repair. The government constructed one on a better scale, wider, and more adapted for the purpose. The workmen employed on this occasion were accidentally in want of loose earth and gravel; it could not be found: the rocky surface yielded none. One of the men went a little to the right and struck his pickaxe, at the first blow, deep into the ground: they began digging, but found themselves limited to a narrow width. At last they got to the bottom of the excavation, and removing a few stones, discovered a catacomb. Intelligence of this was sent to the Capo di Governo, who succeeded in finding seven others. Those opened by the Venetians were next discovered, but, as might be expected, no satisfaction whatsoever followed.

On examining the situation, and the plan on which these subterraneous burial places were constructed, I judged that others were still to be discovered. I clearly saw they were divided into four compartments, of which two remained unopened. In company with another gentleman, I went one day to see, if possible, we could realize any hope of the kind. After a considerable time and great trouble, we found one. The governor heard of our attempts and success, which we foolishly communicated to a friend fond of chit-chat, who went and informed him. The governor then began digging on his own account; but if we were baulked in our plan, he was equally so; for after spending a considerable sum of money, he gave it up as an useless attempt. I could probably have had leave then, but I could not spare time.

They still remain unopened, and are well worth the speculation of any one desirous of bringing antiquities to light. Their situation is four roods from the N.E. of those opened by the Venetians, in an enclosed part of the rock, on which a trifling herbage grows, and where sheep are generally kept.

I likewise visited Samos: the distance I had to perform was entirely over mountains, and might amount to seventeen miles. Before I left the city, a gentleman favored me with some very acceptable informa-

tion: he directed me to establish my quarters at an old monastery, situated on a steep hill near the sea beach, the rules of the holy brethren obliging them to give shelter for three days to any passing traveller. Upon this tenure do they hold certain lands, which they would forfeit if any complaint of this nature was made.

The scenery of the valley of Samos is impossible for me to describe: its wonderous beauty is too powerful for description. My guide left me at the foot of the hill on which the monastery stood: a disagreeable winding path next presented itself, up which I slowly walked: about half way my notice was attracted by a pedestal of marble laying beneath a tree. On examination, I found it was of parian marble, having a simple garland carved on it, which age had greatly defaced. I continued to wind until the building appeared: on crossing the moat which surrounds it, a caloyer showed himself, who pronounced a benediction on me, and then led the way to the superior's apartment, where I found him, with an Albanian captain in our pay, drinking coffee.

He saluted me very courteously, expressing himself much favored by my visit, and assuring me that every accommodation on his part should be granted

during my sojourn. I informed him the reason of undertaking the journey.

"Ah, ah, Pragmata Paleo! tocsares!" exclaimed he, looking at the Albanian captain, "you, Signori Inglesis, love much antiquities, but none are to be seen here now."

I assured him I came for the express purpose of viewing the ruins on the beach below, where the old city of Same once stood.

"Ah, ah, Ulysses!—a great man! a great man!"

In spite of his ignorance he comprehended my errand in part. As it was too late to begin my examination, I went with a caloyer to look at the chapel annexed to the monastery. I observed that a quantity of parian marble in fragments, were used in its building. Age had almost destroyed the sacred place; old, and out of repair, every peal of thunder shook it, insomuch that the monks were afraid to venture in it in stormy weather. The monastery itself was built in the year 1470, and endowed with valuable lands, the gifts of noblemen. It was defended against the predatory expeditions of pirates, by having a double wall erected, and a moat dug, which completely insulated it. A drawbridge prevented the near ap-

proach of robbers, therefore it had never experienced any violence of that nature. The Venetians took the liberty of sequestering a large proportion of the lands belonging to the monastery, to reward their agents with; and now it remains but a mere shadow of its former richness. Enough is left for the subsistence of a superior and seven monks.

The next day I went down to the beach, for the purpose of ascertaining the situation of ancient Same. Its site was clearly distinguished by a line of stones, of immense proportions, which ran on the beach for some distance. Some of these masses were not less than sixteen to twenty feet in length, and of a corresponding thickness. These ruins extended under water until impervious to the eye. I procured a boat and sounded the continuation until I had not line sufficient. From this circumstance I cannot doubt but that the sea has risen greatly since the time of Homer, who celebrates these parts. I will not determine what number of feet the rise may be, nor would I state it even at random, since my conjecture might prove wrong both ways. The channel of Santa Maura, although made artificially, affords some support to my assertion, since the water is considerably above the former height of the inlet. Ithaca was certainly larger in dimensions formerly, than at present; and the distance from it to Samos was considered as trifling, insomuch that a person could wade across

with ease, whereas now it would prove a very great difficulty for a swimmer to perform. From these circumstances I have every reason to believe that the sea has gained considerably on the land in these countries.

I could discern no other remains of its former grandeur, therefore, after spending three days at Samos, and enjoying the hospitality of the holy fathers, I departed. The superior shook me very cordially by the hand, hoping I would, on some other occasion, honor him again by my company. I could not help pitying the monotonous life he and his brethren led. Secluded from society, from all the cheerful ties of the world, they confined themselves within the boundary of the monastery, and each day brought the same unvaried dull course of life.—I have since understood that the holy fathers have connived at smuggling. A merchant assured me he had gained very considerably by his dealings with them. Perhaps this affords them some relief from the ennui they must have otherwise felt.

CHAPTER X.

THAT jealous caution of the women, so universally reigning in the smaller islands of the Ionian Sea, appears somewhat fled from Cephalonia; consequently the state of society is better, and the condition of the females ameliorated: they are allowed to walk in public, although strictly under the care of their relations. A stranger, however, provided he is introduced to a lady here, must not expect to find her educated and accomplished. To be enabled to read and write, is only to subject herself to mistrust and suspicion.

The men, on the other hand, are all well educated, and brought up in a superior manner. The system pursued by the Venetian republic, which never allowed the formation or establishment of schools or universities in the islands, obliged the parents to send their children to Italy: In that country they became familiar with good society, and acquired a finish to their manners; but, on returning, they seem to lose all relish for an assembly of

both sexes: they neither hold conversazionis, or form amusements similar to those of Italy.

A number are educated as physicians, and when their studies are completed, the greater proportion migrate to the Morea, Albania, and various parts of Turkey. There is scarcely a town on the continent but what has a Cephalonite doctor. Nor does any one return to his country, unless possessed of a certain sum of money, as otherwise his relations will not acknowledge him. The first question put is, "How much money have you?" Should the answer be satisfactory—"Welcome home." If not—"Depart, your time has been mispent." The same practice is prevalent amongst the petty merchants, who will give their sons a certain quantity of goods to traffic with. Should success follow, the son is well received; but if not, he is discarded. Superstition has some sway in this point; for if a person should have been only once unfortunate, he will find no one to join him in any undertaking, arising from a persuasion of being equally unlucky by uniting to a marked man.

There is but one rank existing amongst the nobility—that of count. This title was frequently purchased from the Venetian republic, which readily granted the insignificant honor, since it proved a good method to enrich the representatives of the

government, who were venal and corrupt to the last degree. The republic had, however, another motive in view, by granting this rank, as it proved the means of sewing all kinds of dissensions amongst the citizens, which were carefully fostered and kept alive with a hope to profit by.

Between the newly-created nobility, jealousies and feuds immediately commenced; determined sometimes by actual war, and sometimes by law. The latter method was always preferred by the Venetian government, since it furnished employment to the poor and needy judges, who were appointed from the younger branches of decayed nobles, for whom the republic were anxious to provide. The peasants, stimulated for the purpose, took a share in their masters' quarrels, commencing an active warfare: this by degrees degenerated into jealousies and piques, which served to increase the number of lawyers.

The French, on taking possession of the island, in their rage for republicanism, burnt the "Libro d'oro," or golden book, wherein all the nobles' names were inscribed, ordering it to be done by the common hangman. Therefore, for a while, these distinctions were dropt; but, under the Russian government, they revived, and were again suppressed by the French in 1807. Since which, the English have restored the

book in high perfection. The year 1817 proved auspicious for the counts; they came out, with all their former dignity, uuder shelter of the intended constitution. Argostoli was in a high ferment on the occasion. "*Son nobile Io—lei non è,*" were the words that flew from mouth to mouth. Dirty half-starved men made their appearance on a sudden, to claim the right of hereditary honors. Friends were disunited, in consequence of taunts and hints thrown out about "*superior respect and deference.*" One gentleman, an advocate, observed to me with an air of great chagrin: "*Non sono nobile, ma sono ricco.*" His feelings, it seems, were hurt not so much on account of the rank itself, but because it prevented him from becoming a senator, to which rank he conceives his money and abilities entitle him. I purchased some wine at Lixuri, and it was a count who served me with his own hands, display-ing as much dexterity as any dealer in the business. From this, the reader will gather some notion of the Cephalonite count.

By a Zantiote merchant (whom, I believe, was an exception to the general character of his countrymen) I was favored with letters, which procured me an introduction to several families in Cephalonia. It is true that, excepting one, I never experienced the least hospitality; but at the same time it procured me a pretty good coffee-house acquaintance.

These Cafés are places where the male inhabitants resort to enjoy each other's company in lieu of their own homes. Each man brings his pipe and tobacco, and takes coffee whilst he is smoking. At five o'clock in the afternoon they generally assemble, remaining there until eight, at which time they retire home to sup. When that meal is finished, they visit the Café, either joining with others in a game of cards, or else smoking and conversing with friends. It is in these places where a stranger picks up a better idea of the natives, than even at their houses. I have myself often listened with considerable pleasure to the arguments produced between them on an accidental topic. Nor is the conversation confined to mere common-place subjects; antiquity, philosophy, in short, every art or science is freely discussed, and in such a manner as to give delight and information. The number of well-informed clever people who exist in this island is astonishing: their abilities, if not aided by transcendant genius, is still of a most respectable order; and, taken in proportion, I question whether any country produces so many.

The manner in which a landed proprietor provides for his family is simply thus:—the eldest son inherits the estate, the second is educated in Italy as a physician, and should there be a third, he is brought up as an advocate. The second has an ex-

clusive right of administering physic to all the vassals on the family estate; the third enjoys an equal right of deciding and settling all matters relative to law. It may well be supposed, that, on every occasion, the two brothers never spare the poor creatures who happen through ill luck to fall into their hands: nor do these persons sometimes scruple to commit villainies, either amongst their friends or the poor peasants. A story was told me, even before the very man who was concerned in it. Lucky it was my informer related it to me in a language unknown by all present, excepting ourselves.

"There," said he, "stands a person, the third son of your next-door neighbour, Signor Girolamo V——, whose riches were acquired in the following manner: a particular friend of his, who possessed a large portion of land, richly cultivated, happened to make a speech rather treasonable in its nature, one evening in the Café. This coming to the government's ears, he was arrested and thrown into prison. His trial approached, which obliged him to think of a defence. In this emergency he thought of Signor Girolamo, who had professed a sincere regard for him. After narrating the circumstance, he requested advice. Girolamo perceived directly how to profit by it, and said, 'Truly, your case is desperate: I fear for your life. You well know the government is implacable in its revenge, and will exert its power to the utmost to punish your inadvertency.'

"'But, my dear friend, this is no advice or counsel.'

"'Be patient: leave me to defeat the malice of your enemies. I will plead your cause: but not to let any possible chance escape, you had better make an assignment of your estate to me, and date it anterior to your confinement; for should you be condemned on trial, you well know it will be confiscated. I can manage to procure your escape by bribery; you can fly to the continent, and the annual amount of the produce off your estate can be sent by me in bills of exchange.'

"The deluded victim did as he was desired, thanking his friend with transports of gratitude, calling him by all the best names his thankful heart could suggest.—The day arrived, this person was tried: contrary to his expectations he only received a reprimand for his conduct, with a caution to behave more circumspect in future. Overjoyed at this successful termination, he embraced his friend, and after thanking him for his kindness, requested back the paper, it being of no further use.

"Girolamo thought otherwise: he told him he must be excused from doing such a thing, wondering extremely that *he* was called upon to surrender what was undoubtedly his, since the other had freely

given it. The poor fellow found he was overreached by a master-piece of villainy, and shortly after, died broken hearted. Signor Girolamo, as you see, walks about with great composure, and remains undisturbed in the possession of the property gained by his villainy."

The number of advocates or lawyers in this island are very great. A stranger would be somewhat puzzled to know how they managed to pick up a livelihood. A short residence will unravel the mystery. Party spirit runs equally high amongst the peasants as well as their masters. Not a family lives but what has a motive of litigation against another. These feuds are transmitted as heir looms, and are preserved with singular fidelity. One cause pending in the *court of justice* between two families, concerning a piece of ground containing 6 roods, lasted 150 years; the money received by the lawyers, who succeeded each other on death, amounted to 17,650 dollars, or 4,400l! Several other instances exist of a like nature, a memorial of the badness, which so conspicuously distinguish the Venetian mode of dispensing justice towards the subjects of their conquered dominions.

Shortly after my arrival in Cephalonia, a grand dinner was given to the British officers by Count A———. This nobleman (if he can with propriety be called one, for his title is merely allowed by courte-

sy) once availed himself of an interregnum in the government to make war upon a Lixuriote family, and many were the people assassinated by his order, during various periods under the French and Russian governments.—The guests were assembled in a large room, decorated in the French style; the wainscot was beautifully carved, and in many parts gilt; the furniture was heavy and lumbersome; portraits of the A— family, of those who had formerly shone in eminent situations, were hung round the room: one was pointed out to me as being that of a viceroy of Sicily, another as a general in the Venetian service, then followed a prince president of the Ionian senate, together with a number of judges, and others of various denomination.

On taking my place at table, I amused myself with surveying the ornaments on it. Jars of flowers were placed at regular distances from each, intersected by pyramids of confectionary, and large specimens of the etna lava cut into curious shapes. In the middle was placed a roasted peacock, whose feathers served as a garnish. This was intended as a mark of honor to the assembled guests. Monsieur De St. Palaye in his Memoirs of Chivalry, speaks of it as follows:

"This singular custom first originated with the Crusaders, who, considering the nobleness of the

bird, the beauty and variety of its plumage, regarded it as a fit emblem of the majesty of their kings, when adorned in a full court. Gaston, the fifth of that name, gave a feast to Charles II. of France and the royal family, 1458. Among the various *entremêts* and dishes brought on table, was a peacock alive, which had at its neck the arms of the queen of France; and round the vessel which held it, were ranged the various flags and armorial bearings of all the princesses. The plumage of the bird was next considered as the richest decoration which the ladies could offer to the troubadours who sang their praises. The feathers were interwoven with the crown usually given, and it was presented to the one whose poetic talents were the greatest in consecrating the celebrity of valor and gallantry. The knights, in those days, were also in the habit of pronouncing their vows over that bird, which was performed in the following manner:—The day on which the knights were to take their vows, a peacock roasted, and dressed out in all its finest feathers, was brought in with great dignity, by the ladies, in a large gold or silver vessel in the midst of a numerous company of knights. They presented this dish to each knight, who made his vow thereon, after which they carried it back, and placed it on a table to be distributed amongst the company present. The skill of the person who carved it, consisted in dividing the parts so nicely, that all present might have a share. The form of the

vow ran thus:—"I vow to God, my Creator, and to the glorious Virgin, his mother, and, after these, to the ladies and the peacocks, that I will carry on war amongst the infidels for the defence of the oppressed church, and likewise to succour all distressed damsels: all this will I perform like a true and gallant knight, so help me, &c."

This custom, introduced into the eastern empire by these knights, gradually degenerated; and now it is only used when a particular honor is intended to guests. But the bird is neither eaten or carried round as in former times.

The dinner was not laid out on the table, as is the custom of France or England; a number of domestics brought in various meats, always a single plate at a time, which was placed before the guest, who knew not, by this mode, what was to come next. This put our English gentry into a disagreeable situation, as custom obliges one to partake of each *entremêt*. After a change of nine times, a domestic, apparently the maggior d'omo, advanced to the head of the table, and declared dinner to be finished. A dessert replaced the substantial viands, consisting of fruit common to the island, such as green figs, grapes, currants, &c. The wine drank at dinner was likewise off the count's estate, and three years old. French wines were afterwards introduced, with some

wine twenty one years in cellar. The health of his present majesty was drank with loud cheering, both from the natives as well as the English. Several other healths followed. The count was determined that this part of the feast should be conducted as much as possible after our fashion, and therefore had the assistance of an officer near him, who prompted whenever occasion required. It was flattering, I confess, to behold the manner in which we were treated. Coffee and rosolio next followed; after these were dispatched, the company retired to another room until the chairs and tables were removed, as a grand ball was to follow. A number of both sexes arrived, who had been invited for the purpose, and all anxiously waited for the opening of the ball.

The ladies present were shy and reserved, and answered all with a mere "yes" or "no." Even this was generally accompanied by a look directed at their fathers or husbands to see if anger predominated. The men rule most rigidly over the fair sex: perhaps they are right, for the women would run wild if not tended with particular care. Very likely it is the reason why a man, when quarreling with another, invariably taunts him by saying, "sappiamo ch'e la vostra madre, ma suo padre il Dio sa."

The Papas of this island are, for the most part, of low birth, excessively ignorant and illiterate. Su-

perstition holds its dark and frightful reign to a surprising degree over the peasantry, who experience its terrors pretty often: the fear and veneration in which the clergy are held, is caused more from that than any good-will or inclination to religion itself.

Some miracles are yearly performed by the church, to keep up the deception. It is a curious fact, that the greatest men in the island, whose enlightened minds scorn the tricks used on such occasions, are obliged to follow in the procession, and silently acquiesce in the farce. The principal one is the annual conveyance of the body of San Gerasimo, the esteemed patron-saint of the island, across the water from Argostoli to Lixuri. This is performed with great pomp and ceremony: innumerable boats, gaily decked and adorned with flags and streamers, accompany the gun-boat which contains the sacred body. Guns and pistols are fired without intermission until it is landed; the saint is then placed in the principal church, where a miracle is effected. A phial is produced, containing a white liquid: if the prayers of the Lixuriotes are heard, the saint announces it by causing the liquid to change into a red colour. This, of course, is accomplished, and an amnesty of sins given. The body is then conducted to the boat amidst the cheerings and shouts of all present, and re-conveyed to Argostoli, where it rests quietly until another summer has

passed. I suspect the pious Papa who manages the phial, is acquainted with some curious and entertaining experiments in chemistry, and, amongst other secrets, with the transmutation of colors.

San Gerasimo was a native of Lixuria, canonized a hundred years after death. He was neglected by the inhabitants for a long period of time. Indignant at their sinful behaviour; he, without giving previous notice, quietly took himself over the water, and lodged his body on the altar of a church in Argostoli. This *fact* was directly published: the Lixuriotes were in dreadful alarm and consternation upon the matter, believing themselves lost by the desertion of their saint. It was somewhat amended, by a sudden declaration from Gerasimo's lips, one night, to the principal Papas, who was performing a vigil, to this effect:—"I will never rest amongst my ungrateful people; but I will, nevertheless, forgive them; and to prove it, let me be conveyed once in the year to their town. Should the phial, which lays on the altar, change its color to red, it will signify that I am satisfied, and will pardon their sins; but should it not, they have something else to repent of, before I can be merciful." The Papas, *who found the phial laying on the spot described*, communicated the cheerful and acceptable intelligence; so that the Lixuriotes are at least comforted, if not entirely satisfied.

This trick was a political one. Lixuri, from its situation, is better calculated for a commercial spot than Argostoli. Besides this advantage, the air is better, not being so impregnated with marsh miasma. Argostoli, on the other hand, is the residence of the principal nobility, who seek every opportunity of depopulating the rival town, persuading the inhabitants to migrate from thence, and establish themselves in the favored city. The number of deaths caused by the peculiar unhealthiness of the air deterred them. Faithful to their place, they will not leave it; and in a few years more, the traffic will be carried on solely by them to the detriment of Argostoli.

The capital is locked up by mountains which prevent the free circulation of air; and the vapours arising from the marsh causes it to be exceedingly detrimental to those who reside near it. Were it dried up (which could be easily effected by people acquainted with the method of draining lands), the evil would cease in a great measure; and the ground could be instantly turned into currant or tobacco plantations. Another reason of the bad effects of the marsh was caused by the construction of an extreme low bridge across the harbour, just at the point where the marsh commences. This causeway was built for the convenience of those peasants residing on the opposite side, who formerly were obliged to take a circuitous rout of great length before

they could approach the city. But when an evil is remedied, a provision should be made for the one that springs from it. This was not done; and the bridge, from preventing the free and usual passage of the water, by reason of its narrow arches, may be termed a nuisance, since it creates a stagnant pool.

In company with a friend, I paid a visit to a Signor P——, whose house is near this marsh. He welcomed me with a verbose civility in his manner that exceedingly distressed me: so many compliments, so many fine words, were made use of to assure me of the happiness he felt in seeing me, that I began to suspect otherwise. He was a lawyer, and a very adroit one. I must, however, in justice to his good character, mention that he was the most honest of all his profession in Argostoli: his estate yielded a considerable income for the place, being 900*l.* per annum, and acquired through a fortunate circumstance. His great-great-great grandfather was an industrious man, who kept a shed in the old town, then called "Borgo," and was a manufacturer of earthenware, but more particularly of vases, from whence he derived the name of "Pignata." He was likewise in the habit of assisting merchants and captains of vessels, acting as a kind of broker in the currant trade. An English ship arrived one day for a cargo, but was obliged to proceed on to Venice for the purpose of obtaining a permit. The captain

having a considerable sum in specie on board, determined to lodge it in Pignata's hands, as the character he bore was an exceeding good one. The ship pursued her voyage, but was never heard of afterwards; she was supposed to have foundered at sea, with all the crew. Pignata not hearing any thing further of the matter, seeing that neither the ship arrived, or that any letter came, demanding the money, resolved to convert it to his own use: the sum amounted to 10,000 dollars. He began trading on his own account, succeeding so well as to realize a handsome property, with which he purchased an estate, and from that moment the family greatness may be supposed to commence.

Signor P—— apologized to me that his house afforded but little refreshment; however, he ordered a cup of coffee, a small biscuit, and a pipe of tobacco, to be brought for my entertainment, after which I took my leave.

I took many opportunities, during my residence in this island, to visit the city of Lixuri, which is situated on the other side of the harbour, to the W. of Argostoli. The situation of it is well calculated to promote commerce; and, added to which, it possesses a superiority over the capital, in having a place where shipping can be supplied with water. The shore is very deep, and favorable for wharfs.

The country around yields a greater quantity of produce for exportation. Indeed, the merchants are so fully aware of the advantages this place possesses, that they establish their storehouses in it. The government seems wilfully blind in upholding Argostoli: the wonder ceases in a great measure, when it is known that the members who compose it, are in possession of all the surrounding land.

Lixuri is the principal depot for wine and currants; the plains are fertile, and yield abundant crops. A manufactory of liquorice paste was established by an English merchant, who would, if his generosity and benevolence did not prevent it, reap much benefit therefrom. This gentleman is regarded by the natives in the highest respect and veneration.

The distressed peasants are relieved by him, and the poor and destitute employed in his manufactory. Even when I paid a visit to him, I found a sick man in his house, attended with the greatest care.

The country on this side presents an appearance of a very opposite nature to the other. For several miles round, not a mountain or hill interrupts the plain. The more domestic wants of mankind are grown here: herbs and vegetables of every description, flourish in the various gardens. Corn, and vine plantations, meet the eye in varied interspersion;

and Nature smiles, adorned in her more simple, yet sweeter colors.

I became acquainted with a Conte C——, who resided at Lixuri. This nobleman possessed a heart replete with genuine kindness and humanity; his means were small, but he managed to make them suffice for his wants. His amusement was in distilling various liquors, which he presented to his friends. He had often asked me in the most pressing manner to visit him, which I did. He always took the trouble of acting as guide, whenever I felt inclined to perambulate the environs of Lixuri. He constantly attacked me about my religion—and once, with tears in his eyes, seriously advised me to embrace the Greek tenets.

Following the path leading from the city, along the shore to the distance of a mile, are to be seen the remnants of seven excavations, formerly the tombs of seven ancient chieftains of Lixuri, then called Palla. By the natives they are denominated "I tombi delle sette Re.' Five of these excavations are completely exposed to open view; the other two are cut into a rock, and are on a large scale, resembling much in appearance, a family vault of the present age. The largest in height is above ten feet, and its depth thirteen. The bodies and treasures, if any of the

latter were ever deposited therein, had disappeared for many centuries.

My good old friend, the conte was resolved to attack my obstinacy in disbelieving the existence of miracles. He proposed to shew me a church dedicated to the Panagia, which stood further in the country, to a distance of two miles. He told me a miracle had been performed there many years ago, by the Virgin Mary. The conte implicitly believed it; and was rather inclined to scold me for not giving credit to what he said. I have many times essayed to reason him out of such absurd belief, by relating and proving many of the tricks formerly employed by monks in their churches. He would retort, and labor extremely hard to convert the "infidel" as he termed me. I had once an inclination to know how far the conte's education had been attended to. On examination, it appears that he never went farther than the "Vita dele celebre Padapulo Ani," whose theological enquiries, and obscure meaning, rather weakened, than benefitted, my good friend's brain.

After a short walk we reached the church, wherein he intended to show me a proof as would stagger my skepticism. We went inside, and he led me to the chancel, where he pointed out two paintings. Each of these represented the figure of a man, but accom-

panied by a different attendant. The black one, had a form behind it intended for Satan, and the other, whose piety is thus celebrated, was attended by an angel.

"Well," said I, "is this all? How am I to be satisfied with merely looking at these pictures?"

"As pettate, Caro:"—I smiled. C—n observing it, shook his head. "A day will arrive to convince you:—but I must give you the history annexed to the paintings:—

"These two men were peasants, residing in this village. It was common for pirates to visit the island, and plunder the habitations nearest the coast, carrying off with them all the people they could into slavery. One night a corsair came and ravaged this village, taking away a number of prisoners; amongst them were these two identical men: they were carried to Tunis, and sold as slaves to the Bey, who employed them to work in his gardens. After spending above seven years in captivity, they formed a design to escape from bondage; but, unfortunately, the attempt was found out, and the poor wretches were clapped into a dark dungeon to be executed on the morrow. In the course of the evening, the one who appeared most careless in religious matters began jeering the other, who was praying to the Virgin

Mary, on his addressing a female that never granted her help when needed the most. The other checked him for such an observation, saying that he placed implicit belief in her power, but that for purposes it did not please her to perform a miracle in their favor. The first man laughed and said 'I should like to know whether she could transport you and I into our old village near Lixuri: for my own part I believe she can do no such thing!' On hearing such profane and impious words, the good man reproached him, replying 'that he was firmly convinced she could.' High words ensued on the matter: the second fell on his knees praying, whilst the other laughed in scorn and derision. Next morning the jailor opened the dungeon gate to deliver the prisoners up for execution—but behold, the birds had fled!

"The Papas of this very church, when he opened the door leading into a room where a picture of the Virgin Mary stood, was unutterably surprised to find two men, one alive and the other dead. On summoning the villagers, they recognized the features of both to be those of the two carried off several years back by pirates. After the first surprise was over, the one told his story: coming to the part when he prayed, he said, 'my companion, who now lays before you, began laughing, when, all on a sudden, a beautiful dazzling light shone in our prison, and who should appear but the blessed Mary herself!

saying, ' arise, my child, thy freedom shall be granted: thy pious conduct hath pleased Heaven, and thou shalt be rewarded.—Instantly a dizziness overcame me: when I recovered, I found myself in this place. A voice said 'thy companion's infidelity is punished with death: go thou and prosper.'

"This astonishing and wonderful story was faithfully recorded; the priests enjoined a solemn fast on the occasion, and the pictures of these two men were placed where you now see them."

I thanked the conte for his story: he asked me whether I would like to see the impression which the dead man's body made on the pavement. I agreed to it, and by paying ten parats procured a sight. The impression was nicely carved for deception, excepting one unfortunate thing, which the holy fathers, in their pious zeal, had forgotten, or, perhaps, were ignorant it required; *a due attention to the human shape.*

I mentioned it to the conte; still I could make no progress, so obstinately blind was he in these matters. As I had no wish to carry on the conversation any longer, I begged him to shew me the site where some attempts had been made to discover the catacombs of the ancient town. He very good-humoredly complied with my request, and, after walking a trifling distance, pointed out the place.

I observed that some one had already made great progress in digging. The pit into which I looked, shewed an immense stone at bottom, belonging no doubt to some ancient building. But I could not think that the former inhabitants would have constructed their burial places under such a depth of soil. It was always a custom to pitch on some spot of a rocky nature, where the hardness was better adapted for the purpose. In my opinion, the catacombs are more likely to be situated about 6 miles to the N.W. of Lixuri, where the mountains and rocks, bordering the sea on the other side, commence. It would certainly be rather difficult to ascertain the precise place, as the range of hills extend along the coast to a great distance.

I took my leave of the worthy conte, and returned to Argostoli. Whilst I was crossing the harbour, I had an opportunity of judging of the skill the mariners possessed in aeromancy, and which the Cephalonite sailors pretend to understand in the highest degree. I observed the Greek, who acted as helmsman, regarding a small white cloud to the S.E. before which a curious black wavering line appeared. On asking him why he looked so intently upon it, he replied, "that whenever the black line presented itself in that particular direction, it betokened the demise of some person of rank or note." When I landed, I found the people of Argostoli gathered together in parties,

conversing on the sudden death of the Bishop of Cephalonia, which had taken place not more than ten minutes back. I am perfectly satisfied in my own mind, that the helmsman could not have had any other agency to know what had happened, further than what the rules of the science itself informed him.

Understanding that the prelate's remains were to be laid out in state in the principal church, I took an early opportunity of viewing them. The head was covered by a mitre richly jewelled, and the body was drest out in a sumptuous garment of red damask, richly embroidered with gold. The scene was altogether of a disgraceful nature; for neither decorum, or even common manners, were observed by the company present. The gentleman who took me to the church, proposed, on returning, to step into the "Apalto di Tobacco," to examine a register kept there, containing the names of those who had subscribed toward the expense of a burial-ground, wherein the bodies of strangers and foreigners were usually interred. The Greek church, it appears, will not allow a corpse to be laid under ground in any spot appropriated for that religion: a place was therefore purchased, and the repairs and incidental expenses defrayed by a tax of one dollar being levied upon every foreign ship which entered the harbour.

Arriving at the shop, we requested sight of this

register. The master, whose business was to keep it, very obligingly produced it, and we sat down to peruse the various names contained therein.—The first on the list was a Mr. James Sanderson, captain of the merchant brig, Sally, who came in the year 1632, for a cargo of currants. In his hand-writing were these words:

> "Paid the sum of one dollar towards burying a countryman, should any by accident happen to die in this unhealthy island."

The next was a Captain John Craddock, who simply writes:

> "Paid the customary fee of one dollar towards the English burying-ground."

A third, Captain Ebenezer Williams, writes:—

> "Paid the rascally imposition of one dollar."

The fourth on the list is a certain Andrea Delvinotti, a Venetian trader, whose declaration is friendly towards it:

> "Ho pagato la suma d'un Tallaro: Io lo pago ben voluntiero, perche si salva le corpi di buoni Christiani dall 'orribile pesce dentro la mare*."

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* Paid the sum of one dollar, which I have done with pleasure, since it may serve to rescue the bodies of Christians from the sea.

Next follows an English captain, Thomas Lomax :—

"Paid with pleasure the sum of one dollar; and * * * * the bigotry of a religion which refuses a birth to a dead man's body."

Two modern gifts run thus:

"I have given some valuable information to government: how has it rewarded me? With the paltry gift of twenty dollars, which, disdaining to accept, I bestow it upon this praiseworthy establishment."—This was written in the German language, and translated to me by my friend.

"I, Capitano Francis Spernèe, master of the Brigantino, Bella Speranza of Trieste, do give one dollar over and above the customary fee, for expecting one of my crew to die every instant, I shall bury him here. In such a case, I consider it right to double the amount usually levied."—(Translated from the Italian.)

And several others who had also paid the "customary fee."

The register is kept up to the present moment. I am sorry that government has bestowed no thoughts on this subject. A piece of ground should be appropriated, in lieu of the small miserable ditch which is at present used. There are two tombs, having a Latin inscription on each; one containing the remains of an English traveller, buried in 1672, and the other that of a merchant, who died in 1731.

CHAPTER XI.

THE appearance of Corfu, by no means accords with the account given by Homer in the Odyssey;

" Then swelled to sight, Phæcia's dusky coast,
" And WOODY MOUNTAINS, HALF IN VAPOUR LOST,
" That lay before him, indistinct and vast,
" Like a BROAD SHIELD AMID THE WAT'RY WASTE.

A conical cliff, rising from the sea, first presents itself to the eye, known by the name of Leftimo, from "λέυκιμο," signifying whiteness: it is likewise called Capo Bianco, and is the southernmost point of Corfu. The channel which divides the island from Epirus, presents on each side the most romantic and variegated scenery. Between a village named St. Treniti and a promontory, is the famous harbour called Alcinus Pontus, where Ulysses was wrecked. A rock that is situated directly at its entrance, was, according to mythology, the ship which transported the hero to Ithaca, and, on its return, was changed by Neptune into this form.

" Nor yet forget old ocean's dread Supreme,
" The vengeance vowed for eyeless Polypheme,
* * * * * * *
" ——————the speaker of the earth replies,
" 'This then I doom, to fix the gallant ship
" A mark of vengeance on the sable deep:
" To warn the thoughtless self-confiding train,
" No more unlicens'd thus to brave the main.
" Full in their port a shady hill shall rise,
" If such they will.'—' We will it,' Jove replies.
* * * * * * *
" The God arrests her with a sudden stroke,
" And roots her down an everlasting rock.

H. Odyssey, Lib. xiii.

The island of Corfu is situated at the mouth of the Adriatic gulf, under the 39*th* degree of latitude, and 20*th* of east longitude, 150 miles distant to the north of Santa Maura. It stretches from the N. to S. in a form of a semicircle, separated from the continent, to which it was formerly joined, by a channel only two miles in width, at Capo Karagol, to the N., and 7 miles between Capo Bianco and Gomenizza to the S. The harbour is formed by the land, which assumes the shape of a horse shoe, extending from the promontory of Capo Mandrachi to Capo Karagol. An island, named Vido, is situated between these two Capes, thus forming a road for shipping, and proving a defence at the same time. At a very short distance from it to the W. is another island, whereon stands the lazaretto. Vido was fortified by the

French, who erected five small forts on it, insomuch that it may be safely called a bulwark of the harbour, from its strong batteries.

To the west of the town, at the very bottom of the port, is a deep bay with a narrow entrance, called Govina. This place may be called the naval dock of the islands, since none afford any so spacious and convenient as this one. It is defended by a battery, and surrounded on all sides from the wind, by mountains and hills. The Venetians had here their maritime arsenal, which is nearly in ruins, caused by earthquakes. The buildings are in a wretched state, and in some parts are levelled to the ground. The vicinity to Dalmatia and Albania was extremely favorable to this dock, since the short distance the republic had to send for timber, made them prefer it even to its own at Venice, which was more a place of show, than of real utility: ships of war can be easily repaired at this place.

To the north of Capo Karagol is another promontory where the channel ends. In this place was situated the ancient town of Cassiope, having a castle in a delapidated state. To the S. of the town formerly stood a temple dedicated to Jupiter Cassiopus: the view from this promontory is almost undisturbed by land. It is scarcely possible that a ship or vessel could enter the Adriatic without being observed

from this point. From Cassopo the coast becomes extremely rugged and uneven, extending to Cape Sidero. To the N.E. of the Cape is seen a small island, or rather rock, named Fano, which is supposed to have been the residence of Calypso.* After passing Capo Sidero, the coast extends to the distance of 20 miles to St. Angels. Beyond this Cape are some fortified rocks, called "Smadrachi." The shore ranges then, without any remarkable point, as far as Gardiki, and so on to Capo Bianco, inverting itself between that cape and Leftimo; after which it continues to St. Treniti already noticed.

The general appearance of the country indicates the highest prosperity: the shady olives and spreading vines are numerously interspersed throughout the

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* No satisfactory account or explanation has ever yet appeared concerning the real island of this goddess: all we know from history is, that it was called "Ogygia." Homer, strange to say, does not describe its situation further than those lines:

"——————an island lies
"Beyond these tracts and other skies;
"Ogygia named, in ocean's wat'ry arms,
"Where dwells Calypso."

Some writers think that Fano is the one meant: but this is a vague guess, and likewise very improbable, for the geography of Ulysses' rout will not agree. Solon (according to Strabo) gives an account of the island of Atlantis bordering on Egypt; but on going hither to make enquiry, learnt that such an island did once exist, having vanished by time. Therefore, as this point is in dispute, we may fairly conclude that no certainty can be placed as to the former dwelling of this goddess.

whole island. Homer's description of that spot, where Alcinon's gardens are said to have been situated, is valid to the present moment :

" Tall, thriving trees, confess'd the fruitful mould;
" The red'ning apple ripens here to gold.
" Here the blue fig with luscious juice o'erflows;
" With deeper red the full pomegranate glows;
" The branch here bends beneath the weighty pear;
" And verdant olives flourish round the year."

In the island to the W. is a plain called " Val-d'Europa," which is so romantic and beautiful in its scenery, as only to be capable of being represented by an artist—for description, otherwise, it baffles. In winter it is partly overflowed by the sea, and affords plenty of wild fowl, snipes, and plovers, for the amusement of a sportsman. The most considerable mountain in Corfu, is that of Saint Salvadore, formerly " Isthone." Its height above the level of the sea, is from between 3000 to 3,500 feet, and is situated to the north of the town, across the harbour. There are two rivers : that which is the most considerable is called Mesongi, which takes its source from the promontory of Gaidiki, to the E.S.E. and discharges itself into the sea at the N.N.W. To the S. is a river called " Potamos,.' which likewise gives name to a village at its mouth. These rivers, however, are so far from being navigable for vessels, that scarcely a boat can be rowed on either one of

them: but still they are valuable, as supplying the various gardens with water; and likewise useful in supplying mills.

In 1765 the Venetians, on repairing the fortifications of the place, found a coal-mine; but no use was ever made of the discovery.

A vein of marble, of a grey color, was discovered about the same period, and proved a valuable acquisition to the proprietor of the estate; for the Neapolitans were quite eager in purchasing all blocks produced from this mine: at present it is in disuse.

The island of Corfu is divided into four districts:—the first is named Leftimo; the second, Agiru; the third, Mezzo; and the last, Oros.

Leftimo contains about twenty villages, and the inhabitants amount to 11,000. This place is celebrated for its salt works, of which it produces above 8000 measures annually, and yields an exceeding good revenue to the government. Leftimo contains the ancient city of Gaidiki, now nearly in ruins. There is likewise some remains of an old fortress.

The territory of Agiru is extremely fertile, and contains seventeen villages, with a population of 9000 inhabitants. It once had a considerable village,

which was destroyed by the Saracens; and upon the ruins, the Emperor Alexis Comnene built a fort, named St. Angelo. There is likewise standing an old convent, which at the present day is untenanted.

The country of Mezzo is the most considerable in size, containing above thirty villages, including the town of Corfu, with a population of nearly 30,000 souls.

The province of Oros contains sixteen villages, with a population of 7000. The famous temple, dedicated to Jupiter Cassiope, is in this district.

In its circumference the island is average 130 miles, 35 in length, and 15 in breadth. Its inhabitants, including the mariners, amount to 62,000. In the autumn and winter the N.N.E. and E.S.E. and S. winds prevail; and in the spring and summer the W.N.W. and S.E. winds predominate.

The climate of this island is the same as that of Zanté, with the exception of its being rather colder in winter. It is, however, unpleasant to venture out in the sun, unless with an intent of visiting the country, as the dazzling whiteness of the rocks and fortifications, aided by a natural unfriendliness of the air, hurts the eyes excessively. Taken on the whole, this island may be considered as healthy; for, at

most, the fevers are far from being dangerous; and as to diseases of the liver, they are scarcely known.

The island is subject to earthquakes, but I never heard of any that bore so destructive a form as those which visited Zanté. The separation of that part which now forms the island of Paxo, must have been aided by the natural powers of the sea.

On turning the rocks, denominated by Virgil, "ærias Phæcum arces," the town of Corfu shows itself, surrounded by a line of fortified walls, and flanked by several fortresses. Indeed, the very appearance is calculated to give the traveller an high idea of the defences and resistance this strong hold is capable of maintaining: it is reckoned the third in point of strength and size in the Mediterranean. The houses extend in the form of an amphitheatre, terminating with the esplanade on the left, and the village of Manduko to the right.

On entering the city from the mole, in a curved line, the principal street presents itself: beauty it has none, either in respect to fine edifices, or magnificence displayed in the shops. The boundary of the city is closely confined by walls and batteries, nor is it possible to stir any great distance without meeting piles of shot and shells disposed in exact order. Following the main street, which has changed its

name as often as the island has passed under different masters, the theatre is seen, and next the esplanade. This is a piece of ground occupying the space between the city and citadel, fortified at both ends with batteries; on it are several wells: a double row of trees extend along, forming a convenient and pleasant promenade for the inhabitants, who generally resort hither in the evening; and the scene altogether is lively and pleasing, for the intermixture of the gaily dressed officer, the Albanian, and more refined Corfouite, causes a striking and gay appearance.

Crossing the citadel drawbridge, the residence of the governor directly opens to view: it is well built, and next to the senate house is the most considerable house in the island. To the left of the entrance is seen a marble statue, erected in commemoration of a Count Schulemburgh, who defeated the Turks in 1716. This hero is represented as crowned with a laurel, holding in his hand a baton. The pedestal is ornamented with a trifling proportion of bass-releivos, and bears this inscription:

MATHIÆ IOHANNI
COMITI A SCHULEMBURGIO.
SUMMO TERESTRIUM
COPIARUM PRÆFECIO
CHRISTIANÆ REPUBLICÆ
IN CORCIRÆ OBSIDIONE
FORTISSIMO ASSERTORI
ADHUC VIVENTE SENATUS
ANNO M.DCC.XVII.

The statue is well carved, and does justice to the talent of the artist who made it. Directly behind it is the armory, a long building, and capable of containing fifty thousand stand of arms. This building has since been consecrated as a church for the English worship.

The citadel contains nothing worthy of being remarked, unless for the ample and spacious barracks in it, which are occupied by the troops. Innumerable galleries or mines run under the foundations of the forts and various defences. Warlike stores meet the eye in every direction; guns, well appointed, are mounted on all the walls; several powder magazines are situated in different parts of the citadel. In the time of the Venetians, one blew up with a terrific explosion, doing incalculable damage. Ascending the path leading to the flagstaff, a delightful view of the island is obtained, together with a full view of Epirus, for many miles.

In a street called "Calle del Santo," stands the principal Greek church, dedicated to St. Spiridion. The body of that holy man is still preserved in a glass case, and is highly venerated by every person, both Greek and Roman Catholic, for reason that he lived in that epoch before the division of the church. He was Bishop of Cyprus. His memory is renowned throughout all Greece: this is a good thing for the

Papas composing the chapter, who derive a good revenue from the religious and pious persons that frequent this cathedral. The chief priest must always be elected from a member of the house of Bulgari. This privilege is derived from a circumstance, that an ancestor of this family transported the saint's remains to this island.

The Latin cathedral is situated on the east side of a square, close to the theatre. Its interior is well ornamented, and some paintings occupy the recesses above the different altars. But these are for the most part copied from the originals of celebrated pictures in Italy: they are nevertheless well and faithfully copied.

The senate-house is situated further on, and in appearance is almost worthy of that name. The public prisons are underneath it. Care was taken, on our taking possession, to cleanse the latter from the number of unfortunate wretches confined therein. The same wilful negligence of justice reigned here previously, as at Zanté and Cephalonia. Minor offences were punished by pillory: this method, which until the year 1815 was entirely new to the people, created great merriment amongst the spectators, who gave it the name of "Berlin*."

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* I was present when an apothecary was hung for robbery. It appeared that, for a number of years past, under the guise of seeming friendship, he

Following the ramparts, to the north of the esplanade, is situated the military hospital. This, from the outside, appears a well-constructed building, and I have every reason to believe that the interior corresponds. The number of beds contained therein, amount to nearly three hundred. In the time of the Venetians, the monks of St. Francisco were charged with the office of attending the sick, and their pharmacy was adjoining to it. Further on, on the line wall, are several churches, since converted into magazines for warlike stores. These terminate at Port Spilee, which is the entrance from the sea to the town. Near this place is the residence of the Jews, consisting of one principal street, and two or three of smaller dimensions. Here are to be seen a number of that tribe following their occupations in front of their houses, offering all kinds of goods to sale; and fortunate is the person who escapes from being persuaded by the pretty Jewesses to buy some article of their manufacture.

Whilst I remained at Corfu, an affair happened

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robbed various families of valuable trinkets. He had contrived to take an impression of the locks of every cabinet belonging to those he visited in his double capacity of apothecary and friend; and thus levied severe contributions on their jewels and money. This practice was carried on for years, and week after week some article was missing: but as success generally begets negligence, so this wretch was at last found out, and rewarded as he deserved. What he did with the booty he would not confess.

relating to the Jews. It appears, from undoubted facts, that the Venetian Republic encouraged this race of people to settle, both in the conquered countries as well as in Venice itself, allowing them the free use of their religion without molestation; indeed so much so, as to punish any who might be tempted to revile them. Such being the case, a considerable number flocked to Corfu, where they experienced the protection they needed, carrying on their mercantile speculations, and lending money in mortgages under cover of the republic's sanction.

The Corfuoites ill relished the residence of a tribe in this island, whom they so mortally hated for their religion; therefore, on every occasion, both the nobility and peasantry sought an opportunity of disturbing the Jews. This hatred was more particularly shown in passion-week, and three days after Easter, during which time every Israelite who could be seen, was either killed, or else cruelly mal-treated. Children, instructed by the peasants, would parade up and down the Jew' squarter, and eontinually strike two pieces of wood, which they held in their hands, tosignify that death should follow if any Israelite dared to shew himself.

This naturally became noticed by the republic,

who, in their temporizing policy, did not wish to cause umbrage to either party, therefore, it strictly commanded the Jews, on that particular period (passion week), to keep within their houses. Soldiers were placed at the end of the streets to preclude the possibility of any further ill treatment. The republic likewise issued an order, that no Corfuoite, on pain of great punishment, should encroach on the part occupied by this race.

In time the nobility ceased to encourage openly any attempts against the Jews, from the circumstance of having borrowed so much money, giving in security, the annual produce of their estates. This proved an immense source of revenue to the Jews, who by that means very nearly monopolized the whole of the oil and wine, which was either sent off to Venice, or else sold on the spot at a greater price than it would otherwise have done. The peasants ill brooked this circumstance, for besides the highness of the price, they exceedingly disdained the idea of working and tilling the ground for the profit of these adventurers, while the real owners scarcely received any part of the produce.

Under the French, the Jews exercised their religion in safety; and as the Emperor Napoleon, in his examination of the state of that race in France, was pleased to identify them as part of the kingdom, so

this favorable decision equally extended to those at Corfu. They, therefore, enjoyed a liberty that was scarcely equalled in any other state: and such was their situation when we took possession of the island, in 1814.

For the two first years under our government, the Jews experienced no molestation; nor was it found necessary to post any soldiers to guard them in time of Lent against the attack of their ancient enemies. Things might have gone on well had not an unexpected occurrence happened, which roused the long-smothered hatred of the Corfuoites, and caused it to blaze out in all the force of ignited gunpowder. It appears, though singular in the fact, that a Jew, a young man of decent abilities, was employed as an under clerk in the Commissariat department. The vanity which arose in his mind, on being appointed to a situation under the British power, made him assume airs and a deportment that the young Greeks did not much relish. One night, in a billiard-room, he boasted of it amongst several who were present, in such a manner that they came to high words, and in the end concluded with a scuffle, wherein the Jew got the worst. An incident is always narrated with a due proportion of exaggeration and untruth; indeed, its progress always receives a kind of coloring proportioned to the feelings of a party aggrieved; this was the case in the present

instance, for the peasants had it red-hot from the mouths of their young masters, accompanied, no doubt, with a recommendation to commence hostilities.

Under cover of the ensuing Lent, a whole party of peasants entered the town, and attacked whatsoever Jew or Jewess they encountered. Although, on this occasion, I cannot say that any one was killed, yet several of both sexes received brutal treatment from the hands of these merciless wretches. Some troops were sent for, which dispersed the mob and obliged them to retire. Some complaints were made, but no satisfaction could the Israelites procure. This occurred in 1816.

In the year 1818, a similar attack was made upon them by the peasants, to which I was an eye witness. I was suddenly called by my servant, who said, the whole peasantry in the island had collected in the main street to attack the Jews. I went to the window, and looked out for their coming. In ten minutes I heard the shouting of the mob, who very soon after made their appearance in front of the street, yelling hideously, and flourishing their long knives with the most ferocious actions. From the first aspect of these peasants, I confess I had but little hope for the poor wretches whom they intended to sacrifice. Every Jew endeavoured to barricade his house in the best

manner he could. I plainly heard the cries of their women and children, who kept on shrieking in wild despair at the danger which menaced them.

The police guard, which was then composed chiefly of the natives and Italians, did not in the least attempt to resist the peasants. The lieutenant who commanded it, an Italian, ran here and there, giving orders with all the pomposity of office; but nevertheless took care not to be with his men in the right place.

The attack commenced; the peasants succeeded in forcing the door of a house, into which they rushed. I distinctly heard the most dreadful screams issuing from the inmates. A pregnant woman was so cruelly beaten with a stick, that she miscarried, and her life was in imminent danger itself. A poor Jew was killed. By this time the British guard from Port Royal arrived, who instantly checked the outrages then committing. As soon as their bayonets were seen, the peasants formed in a body in the Jews' street, and at first shewed symptoms of resistance, but the steadiness and force of the English soon cleared the street entirely. One peasant in particular, whom I noticed, had a most villanous and determined look in his features. While the English were forcing them back into the main street, this man turned, every now and then, holding up his knife, which he swore to plunge into the officer's heart if he got near him.

These are the short particulars of an outrage, at which humanity shudders, and the blood turns cold. A formal complaint was made, but not any satisfaction resulted. Many Jewish families immediately left the island for Venice; but the greater number still remained behind, in hopes of increasing their riches, betraying outwardly no symptoms of revenge. These people, scattered throughout the whole world, hated by all whom they live amongst, yet suffered as a necessary evil, are subject to all wrongs and contumacious treatment, which they support with an invincible patience; and though abused, beaten, and ill-treated by all, the Jew still preserves an unruffled face.

In the town the shops are numerous in proportion to the inhabitants, and are mostly situated in the principal street, and the one adjoining, which runs directly to Port Spilee. They are not showy, or contain much variety of merchandize. The fruit market is uncommonly well supplied, and provisions are both plentiful and exceedingly cheap. Of the conversazionis, &c. I shall speak in another part.

About the distance of a mile from Port Royal, to the south, is a village called Castrade. The road between it and the town forms a promenade for the Corfuoites. There are several inferior kind of cafés in this village, where the inhabitants resort with their

families. Immediately above this town, on a gentle eminence, was situated the ancient city of Corcyre, of which scarcely a vestige is left. The situation of Alcinous' gardens are almost to be found out by the fertile appearance of the ground. They stand at the very end of the lake, or harbour, in which Ulysses was wrecked. The celebrated rock is distinctly seen, having a church on its summit dedicated to St. Treniti. Its circumference is above half a mile.

Near the site of ancient Corcyre, the French dug an immense moat for the purpose of insulating the whole of the various batteries and defences. The workmen found a number of coins in their progress, several of which now form part of a collection which doctor Gangadi has formed of medals solely belonging to the island. This gentleman deserves the respect and thanks of every islander, for the pains he has taken to form so valuable a cabinet, which is likewise so calculated to stamp the former consequence and grandeur of the Corcyrean republic: he is likewise in possession of several Greek inscriptions, relating to the decrees of former archons or magistrates of the island. These sufficiently establish the reputation which Corcyre was only known before from history to have enjoyed. The Venetians in their rage for pillage, left not a single monumental inscription escape their notice; if any antiquity was discovered, it was directly transported to Venice, in defiance of

every just regard for honor or law. By these means the Ionian Islands were much impoverished in articles of this nature. The formation of a public museum of antiquities at Corfu, however desirable in its nature, could not have been carried into execution, for several reasons oppose it. Supposing that such an undertaking was completed, would it not stand the chance of being pillaged by any new masters? The island cannot defend itself: it must, according to the order of things, seek foreign aid, or else become the prey of any considerable power, who would in a similar plan to Napoleon, transport every article contained in the museum to its own country.—It is therefore, highly pleasing to find that so scientific a gentleman as the doctor Gangadi lives in the island, whose genius and talents are devoted to this instructive and pleasing science. Of his politic opinions I know nothing, nor do I think they are, in the least, dangerous. His politeness manifests itself to every stranger or traveller, who should be desirous of inspecting his collection.

Returning to Castrades, I shall mention that its population is chiefly employed in commerce and fisheries, peaceable in their manners, and strictly honest in their dealings. To the right of the town, immediately beyond Fort Abraham, is situated another considerable village, called Manduchio. The inhabitants of this are distinguished by a ferocious cast in

their manners, which causes them to wear long and sharp knives: formerly under the Venetians, the Manduchians were much accustomed to wear pistols, often employing them against a neighbour. These instruments of death were, however, taken away from them by the French, who placed some of the worst pistols in the armory, keeping those which possessed a more handsome appearance.

Immediately above Manduchio to the south, are the Albanian or rather Souliote barracks, formerly occupied by this singular tribe. Having already described some of their usages and customs, I shall not repeat it here.

Following a road from this spot to the west, the village of Potamos presents itself to view: this is the largest one in the island, and in size approaches nearly to a town. The village is remarkable for a church dedicated to Santa Barbara, whose miracles are recorded in the chancel of the building, where a picture of her, esteemed a likeness, is hung up. The Papas cajole the ignorant peasants with some tricks, which are performed annually, thereby cheating the credulous simpletons of their money.

At Leftimo, or Lefkimo, the country is somewhat inclining to a champagne, partially surrounded by hills. From this circumstance the salt-pans are on

a large and extended scale: the annual quantity yielded is above 36,000 English measures. Leftimo was afflicted by the plague in 1815-16, caused by the following circumstance:—A ship, laden with cotton and woollen articles, from Alexandria, anchored in the port of Corfu. The vessel, however, received a positive order to quit the harbour, as the officers of quarrentine had strong reasons to suspect that the plague raged in her. The ship departed, but anchored off Leftimo, where some of the natives repaired on board to purchase "barettas" and "capotes" at an under-price. Several fell sick, and the first who died was the mayor of the village. The contagion spread rapidly, which caused an alarm to government. Accordingly, a medical person was sent down to the place, who reported the disorder to be merely a marsh fever:—nay, so very negligent was the government on this occasion, that the festival of San Spiridion was attended by people from the very place where the plague raged most! It is a matter of wonder and astonishment to all, how the city of Corfu escaped from the dreadful evil, since, for several weeks, the peasants were allowed free ingress.

Shortly after, when the symptoms were too apparent to be well mistaken, an order was issued to prevent any further communication with the infected parts. A cordon of troops surrounded the different

villages, and protected them from all danger. The deaths which happened in consequence were numerous. One of our own surgeons died in the execution of his duty; he was buried in his dress, with his watch and money: the cupidity of those who buried him, led to their death, for the body was dug up, and the valuables stript from it by them. On the next day they were taken ill of the plague, and ultimately died in consequence.

It was melancholy to read the daily register of deaths, as they happened in Leftimo: and as the names of those defunct were likewise printed, there was scarcely a townsman but what recognised, and had to lament, the loss either of a father, brother, sister, or a more distant relation.

CHAPTER XII.

THE Greek church, at Corfu, has, for its head, a priest who bears the title of archbishop, and elected by an assembly of the nobility and clergy. This post is confided to an ecclesiastic of noble birth, and whose family may have some weight in the island. The priest who is elected to the post, is, however, given to understand that the honor is bestowed in consideration of his merit and zeal; which, at best, is an empty and unmeaning compliment, bestowed more through form, than from his deserts. The place in which the ceremony was performed, is in the esplanade, first converted by us into a hospital, and afterwards into a garrison library: here, in the presence of all the high Venetian officers, nobility, and clergy, the priest was installed in his new office, amid the shouts and rejoicings of the people without the place. The archbishop of Corfu is under the control of the Patriarch of Constantinople. The revenues of the priests are derived from lands which appertain to the various churches, and from the perquisites arising by marriages, births, and deaths.

Formerly the clergy were wont to extract money from the people's purses by excommunication, which was done on the slightest pretext. At the present day it is not repeated often, for the terrors do not seem to operate so well as could be wished. This ceremony is performed, in public, in front of the culprit's house; the procession is conducted with all the imaginary solemnity imaginable; wax candles, colored black, are borne by the attending priests, and every appendage to this awful affair is suited to a nicety, so as to create alarm, and make the desired impression.

The Proto-Papas then thunders forth the imprecations of the church against its unworthy member, using the most violent gesticulations to aid the force of his language, excluding the person from every church, leaving him to the mercy of his enemies and assassins: this done, the procession moves slowly away. The person excommunicated, has it in his power to mollify the Proto-Papa, by giving a present of money, which likewise has the singular property of restoring the sinner to the pale of his own religion.*

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* An excommunication was once performed in front of a Signor Loverdo's house: he looked on very coolly during the ceremony, smoking his pipe with the greatest indifference, and regarding the holy father with an air of perfect nonchalance. The secret soon came out, or, at least, the Proto Papa found himself in the wrong; for it appeared that Signor Loverdo had a certain legacy to pay the church, which could not be received from his hands until the excommunication was reversed.—It was reversed the same day.

The churches in Corfu are exceedingly numerous; the largest and richest is the cathedral of St. Spiridion, which I have already noticed. It has a chapter composed of six canons: there are, likewise, three syndics, who have the charge of all lands and money belonging to this building.

The feast, or festival of San Spiridion, is celebrated with great pomp, in the month of December. Eight days previous to the festival, the doors and windows of the cathedral are ornamented with branches and wreaths of myrtle. On the eve of the ceremony, the body of the saint is exposed to public view near the chancel. It is preserved in a glass case, richly ornamented. The body is in a wonderful state of preservation.* The number of votaries, both Greek and Latin, who flock to kiss the relics, are very numerous, indeed the whole population resort to the capital on this occasion. People will flock from the continent; even priests them-

* This regard of a saint appears singular in the Greeks, for though the catholics have a veneration for those persons whose bodies remain free from putrefaction after death, and assert that the incorruption of the body is reckoned a mark of the holiness of the deceased, and is one of the greatest proofs that can be offered for the canonization of a saint; yet the Greeks pretend it is only the effects of an excommunication; and when they find a body in this state, they never leave praying for the soul of the dead person, till his body be putrified aad corrupted! From this, I cannot divine why the Greeks have any faith in the corpse of San Spiridion.

selves will come over from all parts of Greece, to assist or follow in the procession; for the reputation of this holy man is renowned throughout the Levant.

In cases of danger, or of any public calamity, the body is carried through the streets in procession. Indeed, the protection which the islanders imagine they receive from St. Spiridion is such, that they fear nothing from the hands of foreign enemies. Of this opinion, Soliman, the Turkish sultan, availed himself in 1637. This distinguished personage, finding that he must soon raise the siege of Corfu, owing to the very obstinate resistance he met with, covered his retreat under the pretext of fearing the vengeance of San Spiridion, whom he was persuaded had interposed in behalf of the besieged; and to make the story good, Soliman, knowing that his ancestor had once pillaged the church, undertook to make good all the damage, which he faithfully performed. By this method Soliman saved his head, and re-assured the drooping spirit of the Ottomans. Although the latter detest the Christian religion, yet, whenever they are deceived by a miracle, they will join in preparing a mass to be said, and will even hold a candle. Superstition bears as great a sway with them, as with the Greeks. In many parts of the Levant there are certain churches, where both Turks and Christians resort, each and will address their prayers to the same Panagia!

The Mussulman, in spite of the contempt he generally displays towards a Christian, is highly credulous, even to childishness.

The procession of St. Spiridion is conducted according to the following order:—First, appear a number of men clad in light-blue garments, with holes on the head part to see from; these are the bearers of numberless ornaments and appurtenances of the church: next follow a train of people, holding lighted tapers; behind these follow a number of the laity, chaunting; then a military band of music, with a guard of a hundred soldiers; the body of the saint, borne under a canopy held by four of the first nobles of the island, comes after the military, and the procession is closed with a crowd of persons bearing lighted candles; the laity on this occasion march with all the pride and dignity of their holy avocation; the archbishop bears his pastoral cross, and, as well as the rest, is clothed in rich garments of gold and silver embroidery.

There are several festivals and processions throughout the year. In passion week, both the Catholic and Greek churches have alternate processions on the esplanade. The Levipedium, in commemoration of our Saviour's humility, is likewise performed in public by thirteen priests: a contest generally

arises amongst them who shall represent Judas, as the title lasts for lifetime. Jesus is personated by a young priest, whose beard is trimmed for the purpose; the ceremony is interesting in spite of its mockery, and impresses the spectators with a devout feeling.

The Greek and Latin churches, at Corfu, have had many quarrels on the score of superiority, in which the latter always claimed a right of precedence. At one time the Latin persuasion endeavoured to rule the other, in which the Venetian republic took a secret share: the issue was caused by Maffei Venier, the catholic bishop, who commanded the obedience of the other prelates. Upon this, Luigi Bature, the Proto-Papas, went to Rome, and implored the justice of Paul III. appealing likewise to the bull which Leo X. had granted, although it was not obeyed. Paul terminated the difference, addressing to the Catholic bishop, at Corfu, a brief letter, in which he strictly enjoined him to cease all further quarrels, and desist from all pretensions. Since which, the Greek church has never been subject to any persecution, although the isle was in the possession of a Catholic power.

Under the British the Catholic religion is only tolerated, and the stipend of the priests, which before was paid by government, is by a new law to

cease, continuing however the pensions of those who are still alive. The revenue of the Catholics will, therefore, in future, be supplied by contribution amongst the inhabitants who are of that religion.

I have already noticed the circumstance of the conveyance of San Spiridion to this isle. It appears that he was, in the younger part of his life, a shepherd's assistant: his extraordinary abilities attracted the attention of a Greek priest, who placed him in a church, where he afterwards rose to be bishop of Tremanti in Cyprus. He assisted at the council of Nice, where he confuted the errors of the Arians. He returned to Cyprus, where he died: his body was first taken to Constantinople, and afterwards to Corfu. The following is an account of the way by which the saint was conveyed to the island:—Georgio Calocheretti, one of the inhabitants of Constantinople, on the taking of that capital by Mahomet, fled, taking with him the remains of Santa Theodora, the daughter of Theophilus, the Iconoclast, and of Spiridion, the bishop of Tremante. Calocheretti fled over land, having the two corpses tied each in a sack, and flung over the back of a mule; he was often stopped on his journey by the Ottoman troops, who allowed him to pass, from the idea that the sacks contained only provender for the mules. He arrived in Epirus, and after a while crossed over to Corfu, where he established himself, and married. The two bodies were

lodged in churches, and were immediately resorted to by all the inhabitants of the country. Georgio Calocheretti died, leaving three sons, the first of whom had the relics of St. Theodora; the second and third, those of Spiridion; the third son married his daughter to Stamati Bulgari, who, in consequence inherited the saint's corpse, as there was no male heir. A church was built purposely to receive the remains, which, on its being finished, were deposited therein with great ceremony and pomp.

A festival, of which I shall take more notice in another page, is annually held in honor of St. Jason and St. Sosipatros, amongst the olive groves, on a height immediately above the village of Castrades, and close on the former site of Alcinous' gardens.

The superior clergy of the Greek persuasion are well educated, and have acquired a name in history. Apollidorus, bishop of Corfu, distinguished himself greatly at the Council of Nice. His remains were interred, amid the assemblage of nearly the whole population of the island. The inferior Papas, and especially those officiating in the villages, are low, vulgar, and illiterate; prone to deceit, malice, and avarice. The respect in which the religion itself is held, appears great; but it does not follow that the same respect is shown to the clergy. They enjoy not the rank and consequence which, in the generality

of European countries, is always observed towards them.

As a number of Venetian families resident in the isle, together with all the military and legislative departments, professed the Catholic religion, it became in a manner the principal. At first, it was only the seat of a bishop, but Pope Gregory, in 1600, elevated the see to an archbishopric.

The archbishop, although named by the pope, under whose jurisdiction the Catholic church in the Ionian isles was immediate, was always a subject chosen by the senate, whose recommendation was attended to by his holiness. The situation was generally filled by a noble Venetian, and his revenue was principally derived from a stipend which the government paid, amounting, together with various fees, to nearly four thousand dollars per annum, or 900*l*. Besides this, the archbishop had several houses, destined properly for the various priests under him, but let on lease to private individuals. This was an addition to the annual stipend received by him, and the government appropriated some quarters in lieu thereof.

The cathedral has a chapter composed of six canons, who elect a grand vicar. This rank, however, merely

gives pre-eminence; for it is not sustained, as in Italy, with a good benefice. The archbishop has a secretary and a proctor.

The processions of the Catholic church are now few: the grandest takes place on the eve of Good Friday, alternately with that of the Greek.

CHAPTER XIII.

THE island of Corfu, was known anciently under many names. The earliest one, according to mythology, was Drepanum, derived from the circumstance of the isle being in the form of a semicircle.

To this succeeded the name of Macri, for reason of its length from Cape to Cape (Sidero to Leftimo); but, according to Apollonius, it was derived from Macris, the daughter of Aristee.

Scheria is the next which is found in history; this often occurs in Homer's Odyssey, who likewise designates the island of Phæcia. Mythology informs us, that the first name was caused by the overflowing of the waves upon the banks of Epirus, covering, for a vast space, the whole territory. Ceres, thereon, made her complaint to Neptune, who, sensible of her remonstrance, arrested the waters, but not before they had separated a portion of land from the terra firma. Historians likewise assert, that the word "*scheria*," proceeds from a Phœnecian word "*schara*,"

which signifies commerce, thereby noting the inhabitants of this isle to be skilful in maritime affairs, and also in the exportation of merchandize.

Corcyra follows next; the fabulous account says, that Asopus, who was the son of Neptune, gave his name to a river; and had three daughters, celebrated for their beauty, Corcyre, Egine, and Thebes: the two first bestowed their names upon different islands. Pausanias likewise agrees in this point, asserting that Corcyra gave her name to the isle, then called Scheria. The word Corcyra is likewise to be derived from an Arabic one "*caçara*," which signifies a land wherein reigns peace and abundance. In other authors, the name is derived from "*kecuris*," a peculiarly constructed ship, which the inhabitants were famed for building.

Corcyra is the name by which this island was known under the Greeks and Romans. After the destruction of the eastern empire, it took that of Corfu.

In tracing the origin of a colony, some considerable difficulty is experienced in discovering by whom it was first peopled: nor is it so easily settled by the various historians, whose accounts, for the most

part, originate more in surmise and opinion than reality. Following mythology, I shall observe that Phæce, the son of Neptune, was the first who established himself in the isle; from whence arose the appellation of "Phæcians," given to the inhabitants: but no account is extant that gives any description of this prince's reign.

According to Plutarch, Jason, returning from Iolchos, bearing with him the golden fleece, touched at Phæcia. His marriage with Medea was celebrated in the island, at the period when Phæce was king.

Homer ascribes the first colonization of the isle by the Hyperians, who built a city, and erected several temples to the gods. Alcinous, son of Nausithous, reigned in this island after Phæce. The story of Ulysses takes place shortly after, which, being familiar with nearly every reader, will need no quotation from the celebrated poet who recites this hero's adventures.

The history of Corfu commences with a greater appearance of real detail, when Chersicrates conducted a colony of Corinthians to the isle. According to Strabo, Archias, king of Corinth, in voyaging to Sicily, left Chersicrates, with a part of his army, to establish in Corfu, at the period when it retained the name of Scheria. Chersicrates made himself

master of the place, and conquered its inhabitants. The time this occurred is supposed to have been 600 years before the siege of Troy. Certain it is, that the Corcyreans bore on their medals the winged horse, which was emblematical of Corinth.

The new sovereign commenced his reign in the city of Crisopolis, which was celebrated for its magnificent buildings and temples, according to Homer, who makes Ulysses gaze in wonder on the view of Alcinous' capital. Chersicrates' first act was to make war upon the Liburnians, whom he conquered. These people inhabited the southern part of the island, and were avowed enemies to the Corcyreans. Chersicrates banished the greater part of them This king likewise sent a colony of Corcyreans to Epidamne, which afterwards took the name of Dyrrachium; and upon the peninsula was founded a city, now called Durazzo.

Another colony was likewise founded by the Corcyreans, in Apollonia; but the Corinthians dispute this point, affirming it was a joint act between the two. Pausanias agrees in saying, that the Corinthians had a share in founding Apollonia.

The first war which the Corcyreans made, was against the Corinthians; and the cause of it was on the following account:—After the death of Chersi-

crates, Alchemus succeeded to the throne of Corcyra. The next, who was elected on this king's death, was Lycophron of Corinth: this person, had fled from his native place, to escape the anger of Periander: the reason was, that the latter, instigated by a concubine, killed his own wife, who was then pregnant; Lycophron burst into tears on beholding so horrible an act committed by a person who was one of the seven sages of Greece. Periander, enraged at this demonstration of sensibility, exiled him; but as the former advanced in years, they were reconciled. Periander, becoming an object of hatred amongst the Corinthians, formed, with Lycophron, the project of exchanging thrones, hoping to pass a more peaceful life in Corcyra: the islanders found this out, and rewarded the perfidy of Lycophron with death. Periander's rage was great, on finding this prince had been murdered, and vowed vengeance against the islanders. Three hundred Corcyreans, all young men who lived at his court, were embarked on board three vessels for Sardis; the guards received orders to put them all to death. By accident the vessels, being injured by the badness of the weather, touched at Samos, to refit. The young Corcyreans were landed under the care of their guards. The Samians, hearing of the cruelty intended, facilitated the young men's escape into the temple of Juno. The guards attempted to force it, but the Samians took to arms and totally dispersed them; and they fled pre-

cipitately to Corinth. Periander vowed vengeance against the Samians, whose ruin appeared certain, had not the Corcyreans promptly taken their part. The two naval fleets met, and, though the Corinthians exceeded in numbers, yet they were entirely routed. The death of Periander, which followed this battle, put an end to the war, and peace was established between all parties. The Corcyreans abolished the monarchy, substituting the republican form of government in lieu, after the manner of the Athenians.

The Corcyreans afterwards furnished their contingent of vessels and men, to assist the Grecian heroes in repelling the attack of Xerxes. Themistocles was received by the islanders, by whom he was invited, when pursued by the ingratitude of the Athenians. This illustrious man enjoyed the hospitality of Corcyra; nor would the islanders deliver him up to his enemies when they demanded it. The Athenians were obliged to dissemble their rage at this denial, for the power of this isle defied all attempts of a forcible nature.

Although the Corinthians had made peace with Corcyra, yet the remembrance of the action off Samos never faded from their memory: the defeat still remained as a stigma upon their character, which they determined to erase from it on the first cause of

quarrel: this occurred by the following circumstance:—It appears that the colony of Epidamne was afflicted by cruel intestine dissensions; the inhabitants at various times sent a deputation to Corcyra, imploring the latter's mediation. These petitions were disregarded, and the Epidamians, in despair, sent to Corinth. Their demands for succour was complied with: and, in gratitude for this assistance, the Epidamians placed themselves under the protection of Corinth, owning it to be a colony founded by the latter. The Corcyreans having notice of the forces dispatched by Corinth, equipped a fleet of twenty-five vessels, and appeared before the town, which they summoned to surrender, demanding the expulsion of every Corinthian. These terms were refused by the Epidamians, who justified themselves by reminding the Corcyreans of their wilful neglect, in refusing to attend to the welfare of the colony. Upon this the siege was commenced by the fleet, which was augmented to seventy vessels. The Corinthians, on the other hand, did not neglect to make every possible preparation: the Cephallenians, Leucadians, Thebans, and other states lent their united assistance to Corinth. The Corcyreans were aided by the Lacedemonians. Not being willing, however, to wage an unnecessary war, they dispatched an embassy to Corinth, demanding that Epidamne should be given up. Confident in their strength, and calcu-

lating on a general league, the Corinthians refused to listen to any proposals: war was therefore declared. The Corinthian fleet amounted to sixty-five vessels, and an army of two thousand men encamped at a short distance from Epidamne. The fleet arrived off Cape Œtium; the Corcyreans having left thirty vessels to continue the siege, opposed their enemies with the remaining forty. The valor of the islanders, added to the dexterous management of their vessels, gained a victory over the Corinthians, who lost fifteen ships, retreating toward Leucadia. The Epidamians, finding themselves at the mercy of the Corcyreans, capitulated the day after, and implored their clemency: the terms made were, that all those concerned principally in the defection, should be delivered up for execution. The Corinthians, who were made prisoners, were conducted to Corcyra. Cape Leftimo was chosen to celebrate this triumph; and the unfortunate Epidamians, who were implicated in the rebellion, wereslaug htered off the Cape. The Corinthians retired towards Cape Œtium, for the purpose of covering Leucadia against the attack of the Corcyrians. The latter, inspired by the success which attended them in every engagement, offered battle; but the Corinthian general declined it, owing to the disheartened courage of his troops. The senate of Corinth, enraged at the failure of th s attempt, implored the aid of the whole Peleponnesus: the destruction of the Corcyreans was vowed, and

their ruin seemed complete from the preparations made for the occasion. The Athenians remained neutral at first; but the representations of the Corcyrean ambassador inclined them to grant their assistance against this formidable league; more especially as the envoy explained the whole motive of the Corinthians for thus unjustly creating a war, which was to detach the allegiance of a colony from its mother-country; and that, as success had followed the Corcyreans, it was evident justice was on the latter's side. The Athenian senate, likewise influenced by Pericles, who secretly hated Corinth, could not resist so powerful an argument, and therefore concluded an offensive and defensive league with the Corcyreans without further delay. The Corinthian fleet, amounting to one hundred and fifty sail, put to sea, under the command of Xonoclides; and, by doing it quickly, hoped to obtain a battle before the Athenians had time to succour their ally. The Corcyrean fleet amounted to one hundred and six sail, under the command of Militade, Esmides, and Euribates; it awaited the enemy off Civota, in Epirus. Ten vessels, sent by the Athenians, joined the fleet under the direction of Lacedemonius: Pericles was to follow immediately, having under him Diotenes and Protheas as his generals.

The Corcyrean fleet formed into three columns, in alternate squares; that of the Corinthians ad-

vanced in a line. The usual fortune of the islanders attended them again : their enemy's fleet was defeated, and would have been totally destroyed, had not the Corcyreans, in the exultation and joy of the moment, ceased pursuit. The treasure and baggage of the galleys, which had been put on shore under a slender guard, fell into the Corcyrean's hands. The remnant of the Corinthian fleet took refuge in Civota, whilst the conquerors entered that of Corcyra, where the victory was celebrated with the greatest pomp. Taking advantage of the latter's absence, the others got under weigh and fled to Corinth. For this however, they were much indebted to the Athenians, who allowed them to pass under the plea, that whilst they ceased war, they should not experience any molestation. By some authors this is called the battle of Leucadia.

The Corinthians, although defeated, were determined not to renounce the war. They occupied themselves in fitting out a larger and stronger fleet than before. Corcyra and Athens likewise strengthened their united squadrons, and formed a large naval equipment, ready against any attempt. Ambassadors were sent by the Corinthians to Sicily, and to Perdiceas, king of Macedon ; and every possible art and intrigue was resorted to, in hopes of raising a powerful league against Athens.

The hostile fleets met, and although the Corin-

thians were superior in numbers, yet the skill shewn by their antagonists made them prefer a retreat, which was done unmolested by any pursuit. The Athenian squadron then returned to its country, but not before it had signally punished the Lacedemonians for having deserted from their faith to the Corcyreans.

Corcyra, although obliged to maintain a war, was yet troubled with internal dissensions between the nobility and people, who now formed two distinct classes. The nobility wished to keep the sole authority of government amongst themselves, whereas the people insisted on having a proportioned number of deputies appointed from their class to bear against the power of the nobility in the senate. Scarcely a day passed but what some violent commotion arose, caused by this circumstance. The Corinthians learning the troubles that afflicted the isle, resolved to benefit from them if possible, for that power was mortified by the repeated defeats it had endured, and therefore became disposed to foment the dissensions in Corcyra. The Corinthians had, at various times, taken above a hundred of the Corcyrean nobility: these were confined in prison, heavily ironed, but now received their freedom. To cover the project, a ransom of two hundred talents of silver was demanded, and agreed to by the liberated nobles. These were transported to Corcyra, and arrived at that period of

time, when the senate and people were most at variance. On taking their places, the newly-arrived nobles began to declaim against the Athenians, declaring that Corinth was now greater in strength than ever, and that it became the duty of all to seek an alliance with the latter state. The people maintained the contrary, asserting that Athens had lent its assistance on every occasion, and was therefore entitled to a faithful behaviour on their part. To this reply, Pithias, chief of the senate, accorded, agreeing that it would be the highest and blackest ingratitude to desert so strong and approved an ally.

Finding themselves beaten on this ground, the nobility charged Pithias with having formed a secret treaty with the Athenians to deliver the island up; and to give a color to the charge, certain witnesses, suborned for the occasion, gave a pretended evidence to that effect, which deceived the people completely, who fell on Pithias and murdered him. The people likewise commanded all the Athenian ships to quit the harbour without delay; and, at the instigation of the nobility, sent a deputation to Athens, to complain of that republic's treachery. The deputies were put in prison by the latter, which disunited all remains of former friendship for the moment.

During this time, the Lacedemonians were strictly observing the progress of the public dissension at

Corcyra, having become its enemies ever since the alliance of Athens. Having a resentment to gratify, the fleet, after returning from Lesbos, set sail for Corcyra, and anchored in the port, almost immediately after the assassination of Pithias by the people. The Lacedemonians disembarked a large force, which was ordered to join the Corcyrean nobility, who, thereupon, openly declared their intention of keeping the government in their own hands, ordering the people, under pain of punishment, to desist from interfering with the senate. On this being declared to the people, they found themselves betrayed, but, nevertheless, resolved to defend their rights by force of arms. Night separated the combatants. The people were obliged to take refuge on the rocks, termed "Phæcum arces," situated to the entrance of the harbour. The Lacedemonians and nobility were in possession of the town. In the morning, the inhabitants of the country, having received notice of their fellow-creatures' situation, came armed to their assistance. Animated by this succour, the besieged made a sortie, and a sanguinary contest ensued, in which the Lacedemonians were entirely defeated. The latter fled precipitately to their ships, and the remaining nobility took refuge in the temple of Castor and Pollux. In the meantime, the Lacedemonians were rejoined by several ships off the Peleponesus, and being willing to wash off the dis-

graceful repulse they had encountered from the Corcyreans, made the best of their way to the island, in order to renew the contest. The city was besieged by land and sea, and the people, after being once defeated in a sortie, proposed terms to the confined nobility, who were glad to accept the conditions, which were simply to assist in repelling the Lacedemonians. They, however, concerted measures to surrender the city to the latter, which was happily found out in time, and the treacherous wretches fled to the temple of Juno. The siege was pressed, and the city would have ultimately fell, had not the Athenian fleet, under the command of Nicostratus, entered the harbour. The Lacedemonians engaged them and were defeated. They, however, made good a retreat. The Athenians were received as deliverers, and the Corcyreans testified the greatest joy on the occasion. The Republic of Athens had discovered the artful treason of the nobles, and learning the distressed situation of the island, had waved all former cause of dispute or anger, and dispatched a fleet to its rescue.

The people were determined to extirpate the nobility altogether, and accordingly repaired to the temple of Juno, where the greater part had intrenched themselves. The exasperated Corcyreans clambered to the top, and, having succeeded in unroofing the building, commenced throwing masses of

stone upon the devoted heads of the nobles, who were all killed by this barbarous mode of revenge. The massacre of the nobility restored the islands to tranquillity. The democratical form of government was revived, and the people returned once more to a peaceful life.

The Athenians having declared war against Sicily, demanded the assistance of Corcyra, which granted fifteen ships for that purpose. The Lacedemonians sent a fleet to interrupt their passage, but were defeated in the attempt. The Corcyrean ships arrived at Syracuse, where they joined Nicias, the Athenian commander, who accomplished his aim by this seasonable succour: on return, the allied fleets were encountered by the Lacedemonians, who had assembled in greater numbers: the battle was, however, gained by the former powers.

The different republics of Greece were at this time in war against each other; but Artaxerxes, king of Persia, having interposed, effected a reconciliation between all the states, and Corcyra consequently became included in the number.

About this period, Aristotle, chief of the sect of Peripatetics, pursued by the hate of the Athenians, took refuge in Corcyra: his philosophy was not strong enough to overcome the love he felt for a

woman named Ermia, celebrated for her debauchery who by her charms had triumphed over his heart. In the delirium of his passion he ranked her amongst the goddesses, celebrating her beauty in his daily devotions. This foolish weakness incensed the Athenians; Demophile accused him of irreligion in public, and had not the philosopher fled, he would probably have fallen a sacrifice to popular indignation. Alexander of Macedon, having quitted the court of his father Philip, visited the various provinces bordering the coast of Epirus, and hearing of Aristotle's fame, passed over to Corcyra, and offered him an asylum, which the philosopher accepted, becoming the prince's tutor.

The interval of peace enjoyed by the Corcyreans was of short duration; for Agathocles, the tyrant of Syracuse, having remembered the assistance they granted the Athenians, when the latter visited his dominions, was determined to punish the island. The Corcyreans prepared themselves against his projected attack, and in a short time the tyrant appeared before their city with a large force. After repeated sallies and repulses, the Corcyreans were obliged to submit to the conqueror, who departed, leaving a strong garrison to keep possession in his absence. Agathocles was then obliged to engage in a war against the Carthagenians, which prevented him from taking care of Corcyra; and the garrison

he left therein, having been weakened by sickness, was easily overcome by the islanders, who became free. By this lesson, the Corcyreans were taught to be more or their guard, and better prepared against the sudden attempts of any power. Nor was it long ere they were justified in using the necessary precautions, for Pyrrhus, king of Epirus, having turned his thoughts on Italy, considered Corcyra as an important post, in furtherance of an attack on that country. He accordingly disembarked a large force, and attacked the city; but the valor and military skill of the inhabitants obliged him to relinquish the undertaking.

The ill success of this expedition, did not alter Pyrrhus' intention of conquering the isle. He demanded in marriage Lanassa, the daughter of Agathocles, and the latter gave her for dowry Corcyra, which place, although not in his possession, he affected to consider as such, an idea which Pyrrhus was desirous of realizing. Lanassa, on arriving at Epirus, was so struck with the barbarous appearance of its natives, and with their uncouth manners, that she repented of her father's acceptance of Pyrrhus as a husband. She sighed for the luxuries and pleasures of Sicily, and openly professed her contempt for her intended husband and his subjects. She made her escape, and embarked secretly for Corcyra, where the reception she experienced, greatly

added to the bitter hatred Pyrrhus had conceived against the country. He accordingly besieged the island, but ill success attended his measures, and, after an ineffectual attempt, he was obliged to shape his course back to Epirus. The Corcyreans endeavoured to strengthen themselves, by forming new alliances. With the consent of Lanassa, the senate offered her hand to Demetrius, king of Macedon. The proposal was accepted, and that prince repaired to Corcyra, where the nuptials were celebrated with all the splendor and pomp imaginable. Demetrius, on taking leave, left a chosen force of soldiers to strengthen the defence of the island.

The Cretans having committed several piracies, and otherwise ravaged the coasts of Corcyra, the people were determined to punish their audacity. A large fleet was prepared, joined by some vessels of the Lacedemonians, which sailed to Crete for that purpose. By this expedition, foolish in it measures by leaving Corcyra destitute of its principal defence, the conquest of the island was achieved by Tolomeé, the son of Pyrrhus, who, one night, under cover of darkness, disembarked two hundred young men: these clambered up the sides of the fortification, and made themselves masters of the strongest hold. Tolomeé, being promptly aided by his father, succeeded in vanquishing the whole country. The inhabitants faithfully promised to assist Pyrrhus in the war he

intended to carry on against Italy, and on these terms escaped all further marks of his anger.

The Corcyrean fleet, on return from their expedition, which had proved highly successful, could not release the people from the oath they had taken. The greater number of ships were taken by Pyrrhus, to assist him in the projected attack. He was, however, ultimately obliged to return to Epirus in a deplorable state, his army being nearly destroyed by the Romans. Corcyra then turned its attention to commerce, which had been much neglected through the different wars the people had unwillingly engaged in: their pacific intentions were, however, frustrated by new troubles. Teuca, the reigning queen of the Illyrians, on every occasion sent her ships to plunder the galleys of the Corcyreans; and this piratical practice was so greatly followed up, that scarcely a vessel laden with produce dared to sail from the harbour, for fear of being taken by these fierce barbarians. Corcyra, having been greatly weakened by Pyrrhus, who drew large contingencies of men from thence to support his views on Italy, could not afford any means of checking the predatory excursions of the Illyrians. Rome, at that period, gave law to nearly all the little republics in Greece; and the continued cruelties of the Illyrians prompted Corcyra to place itself under the

Roman protection, thereby following the example of those small states.

The Corcyreans had lost a greater part of that fierce courage and undaunted energy which characterized them in former wars. The lower classes had become depraved and corrupted, and no longer distinguished by the simplicity of their forefathers. Luxury, introduced by the success of their commerce, had invaded and weakened the strength and vigor of the government; and the people, stupified by its opiate, were become indolent and soft. The proof may be easily adduced, by placing the comparison between Corcyra's former state, when it could make head against the fleets of Corinth with success; whereas now it was unable to chastise a set of barbarians, whose daring feats excited even alarm. Such was the faded state of its glory!

The ambassadors sent by the Corcyreans to Rome, were received with friendship and caresses by the Roman senate, which promised them all the assistance they needed, and likewise accepted their offer of becoming a province of that great empire*.

* Some accounts have it that the Romans conquered Corcyra previous to their expedition against Epirus.

CHAPTER XIV.

AS Corcyra became a dependance of the Roman empire, its annals are intermixed with that state*, therefore, it would be only a recital of the deeds performed by that empire, were I to narrate all that passed from that time until the Genoese, by their growing power, had alarmed the principal states of Italy, and, amongst others, Venice in particular; which being aware of the importance Genoa would acquire, if in possession of Corcyra, readily granted its protection to the inhabitants. The weakened and sunken glory of the Eastern empire had paved the way for the Corcyreans to enjoy a government of their own once more; but the political strength of other states obliged them to seek the friendship of Venice.

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* The only remarkable occurrences during the reign of this power, was he conversion of the Corcyreans to Christianity, and likewise the landing of Aggrippina with the ashes of Germanicus, to whom the Corcyreans raised a statule.

The Senate of Venice decided on the following resolutions :—

1. That the governor sent by the republic should have supreme control over the civil, the political, and military powers.

2. That the Venetian code of laws should replace the one in use by the Corcyreans.

3. That the island should be ready at all times to furnish a contingent number of troops for the service of Venice, whenever called for.

4. That the assembly of nobles should enjoy the right of naming the different employments, and of recommending persons to fill them : this, however, to be under the sanction of the governor-general.

5. That the Greek religion should retain all its benefices and lands, and exercise its various functions without molestation.

6. That the nobility and peasantry should remain in full enjoyment of their property and effects ; and that they should have the right of arresting for debt, but not without a proper authority from the governor-general.

7. That the Venetian republic, in whatsoever case or circumstances, pledges its word never to surrender, or place the island of Corcyra in the hands of any foreign power; and that on all occasions the republic guarantee to protect Corcyra against any attempts from its enemies.

These were the principal articles decreed by the senate: an authenticated copy was delivered to the Corcyrean ambassadors, who, after six months absence, returned to their country, and gained the applause of the people by their successful mission. Before the ambassadors departed from Venice, they presented the senate, in the name of their compatriots, with a large proportion of the exchequer revenue, to assist in repairing and adding to the fortifications of the town of Corcyra, which the Venetians had informed them must be done.

Marino Malapierre was dispatched by the republic to assume the title of governor of the newly-acquired island: his reception on landing was attended by nearly the whole of its population, who loudly cheered him to the palace prepared for his reception. The happy event was celebrated by great tivities and public rejoicings.

Malapierre's sage conduct restored the public tranquillity: the difficulties he encountered were sur-

mounted by his skilful and conciliating treatment, nor had he recourse to any violence for that purpose, which he knew to be dangerous to a fresh domination.

The republic's first measure was to levy 2 per cent. on all exports and importations, to defray the expenses of repairing the fortifications, and constructing others on a more modern plan. Malapierre likewise obliged several of the island nobility to surrender up the property of many individuals, from whom they had unjustly wrested it. The popularity he acquired in consequence was excessive; and Venice, not much pleased with it, sent two counsellers to overlook his administration under other pretences. Their office was, however, only to be annual, when fresh ones were dispatched.

Nothing interesting occurred in the annals of Corfu, since it may be called so with propriety, until the siege of the fortress by the Turks in 1537-38. The Venetians had lost some ground in their conquests in the Morea and other provinces of European Turkey; and the continual wars that took place between the republic and that growing power, affected Corfu, which happened to be a post particularly desirable to the latter, on account of its situation, and, likewise, being within reach, by means of Epirus. The present siege was caused by Janus Bey, commanding a division of Soliman's forces,

who was taken prisoner with all his equipage by the Corfuoites, stationed at Butrintro, under pretext that he had committed some ravages upon the territory. Soliman hearing of this, demanded satisfaction, which was not entirely given by the Venetians; and besides, the sultan had intercepted a letter from Pesaro to Doria, the doge, which implied that an expedition would be fitted out in the ensuing spring against the Morea.

Upon this, Soliman ordered Cheredan Barbarossa to advance with his fleet from Velona, a port of Albania, and to take a position in the harbour of Corfu. The forces in Epirus, were likewise ordered to embark without delay, under the orders of Janus Bey, who was anxious to revenge himself upon the natives for the insult he experienced. Pesaro, who commanded at Corfu, being aware of the danger it was exposed to, stripped the galleys of their guns, and placed them on the ramparts and outworks of the fortress. Four thousand young men were enrolled under the orders of Venetian officers, and the nobility formed a corps of themselves. The major part of the inhabitants of the city were withdrawn to the country, and all awaited, in anxiety, the approach of the Turks.

Barbarossa and Janus landed their forces on the coast parrallel to Potamos, encamping between that

village and the town. In a short time the batteries of the besiegers were opened with good effect, and the Corfuoites were driven from an eminence which commanded the town Several sorties were made, but without much success. The obstinate resistance made by the besieged, was, however such, that the Mussulmen beheld the approach of winter without having gained any material advantage. In the meantime, famine began to unfold its dreadful terrors over the latter, and the plague made rapid strides in the camp. Barbarossa sent word to Soliman, and the latter dispatched a re enforcement of twenty thousand men This addition proved of no service; and Barbarossa, as a last resourse, endeavoured to conquer the besieged by artful treachery. He sent a flag of truce, accompanied by some rich dresses, as a present to Pesaro: these were the garments of a bey who had died of the plague, the effects of which Barbarossa hoped to see in the garrison before long. This was a piece of cunning with which a Mussulman is seldom gifted. Barbarossa, however, failed in his point, for the Venetian general Pesaro, suspecting the intention, proved the virtues of the garments upon a condemned person, thereby justifying his own wisdom, as the man died very soon after. Soliman came over from Epirus, and finding, from the disheartened spirit of the troops, that nothing could be done, ordered them to embark, pretending, as an excuse, that St. Spiridion had interposed between the

parties, and, therefore, whilst such was the case, it would be in vain for him to continue the siege.

The ravages of the Turks upon the country were dreadful: not a house escaped the flames; and numbers of the people perished amongst the olive groves and scanty woods on the mountains. The deliverance from the enemy was celebrated by the Corfuoites with the most solemn ceremonies, and in which the body of St. Spiridion bore a conspicuous share.

Corfu enjoyed a state of peace free from any hostile attempts for many years, although the Venetians were continually at war with the Turks. The island however, enjoyed no consideration with the senate, which had now grown corrupt, and exercised a power over its own immediate subjects of a most despotic nature. Corfu, in consequence, became exposed to the rapacity of those governors and officers whom the senate appointed at various times. The inhabitants entertained feuds and quarrels with each other without interposition, caused by that detestable policy which the republic openly displayed. The Corfuoites had several times complained to the senate of the injustice they experienced, but as Venice always lent a deaf ear to their complaints, the islanders ceased to make any in future. Bribery therefore became the chief object in office, and scarcely a petty officer had an employment but what

required a certain sum before he would transact any business with a peasant, or even noble.

The entire conquests of the Morea by Achmet III., led him to project an attack on Corfu itself, as its position was favorable to the views he had on Italy. The repeated triumphs of this Potentate alarmed the republic of Venice, which beheld itself gradually stript of all the provinces and islands belonging to European Turkey. Finding that Corfu was threatened by the Turkish sultan, the senate ordered Count Schulemburgh to repair with some troops to defend it against the enemy's assaults. As the government was much impoverished through its repeated wars, several citizens were allowed to purchase the honor of nobility: with the supply obtained by this measure, it was enabled to equip a decent force.

Count Schulemburgh, on his arrival at Corfu, occupied himself in repairing and augmenting the fortifications. Several alterations were made, and additional works erected, which made the place almost impregnable. On the 15th July, 1716, Cogia Bassa, admiral of the Ottoman fleet, approached within two leagues of the island, having twenty-two ships under his command. He kept cruizing off the island, which gave Schulemburgh longer time to prepare against his coming.

The naval force of the republic was divided into two squadrons: one composed of galleys and galiots was commanded by Pisani, and the other of ships under the direction of Cornari. Cogia approached up the channel, and an action was fought between Pisani and him, wherein the former was defeated. The Ottoman vessels were obliged to put into Butrinto to repair damages, and likewise to take the army destined to attack the island on board. The troops were commanded by a Seraskier. A strong division of these were disembarked at Vido, where a battery of seven guns was opened by them on the town and citadel of Corfu, but which, however, caused more fright than real damage. The remainder of the troops disembarked below Potamos, and formed their camp about two miles from the extreme outworks of Fort Salvadore. So slowly did they work, that two months had passed before a single battery was prepared.

After many assaults, the Forts Salvadore and Abraham were taken by the Ottomans. The courage of the Venetians and Corfuoites, made this a dearly-earned advantage: and, singular to relate, a Jew, in particular, fought so well and desperately, that Schulemburgh, after persuading him to change his religion to christianity, made him a captain.

The loss of these forts was of serious import to

the besieged, as they commanded the body of the place that contained the town. The undaunted courage and firmness of Schulemburgh, imparted hopes to the despairing soldiers under him: several sorties were made with great success; and the Seraskier, who had already observed symptoms of mutiny amongst the Turks, resolved to attack the town by escalade. Under cover of night he marched the whole of his disposable force under the ramparts; but the alarm had been given; all the garrison were ready to repel the attack. The storming parties were exposed to the cross fire of the various bastions andangles of the curtains. Fresh troops replaced those who were killed, and the Turks would ultimately have obtained possession, had not Schulemburgh sallied forth at the head of two thousand men, and taken the besiegers by surprise. He retired safely within the walls, leaving above four thousand Turks stretched lifeless on the field of battle. These, and similar successes, so disheartened the Ottomans, that they demanded the Seraskier to embark, and quit the place without loss of time, which he was glad to do, happy, they had not decapitated him, by way of revenging their disappointed hopes. And so precipitately did they repair on board their ships in the harbour, that Schulemburgh, the next morning, was surprised to find the whole island evacuated by them. To accelerate their retreat, the Ottomans left behind fifty-six pieces of

ordnance, several mortars, all the camp equipage, provisions, and the greater part of their baggage. Their total loss on this occasion amounted to fifteen thousand men, whilst that of the Venetians and Corfuoites amounted only to three thousand.

The retreat of the Turkish fleet gave courage to that of Pisani and Corner, who instantly pursued the enemy, succeeding in capturing several of their vessels: the remainder took refuge in Butrinto, and afterwards managed to evade the Venetians, speedily setting sail for Constantinople. The Sultan was greatly exasperated against Cogia and the Seraskier; who consequently expiated their ill-fated luck by leaving their heads in the hall of audience.

Pisani disembarked some troops, which took Butrinto from the Turks. Leaving eight hundred men to garrison the latter place, he returned to Corfu, and received on board Count Schulemburgh with two thousand men. The island of Santa Maura was next visited by this general, who summoned the Ottomans to surrender. On refusal, he took the fortress by storm, and put the garrison to the sword, a species of revenge to which the Venetians were particularly partial, on account of the hatred they had to the infidels, united to similar acts on the latter's part.

The war being thus terminated, Count Schulem-

burgh departed for Venice, to receive the honors from the senate which he had so well deserved. He particularly recommended the Corfuoites to their notice, and strongly urged the council to take them under their more immediate care, pointing out the great capability they showed in all points, and hinting that they were powerful enough to free themselves from the republic. The senate promised all, but never performed the agreement. Schulemburgh, however, was richly rewarded for his services: the pension of 5000 ducats per annum was settled on him, and a sword, richly ornamented with diamonds, was presented to him. His statue was placed in the citadel of Corfu, and a medal stamped to commemorate the deeds he achieved.

The senate likewise conferred the greatest honor they could on Pisani, Corner, and General Loredan: these were created knights of the golden star. The widows and infants of those men who fell in battle likewise partook of the republic's generosity.

Schulemburgh returned to Corfu, and busied himself in completing the repairs of the fortress. As the senate had resolved on re-taking Prevezza and Vonitza, he was dispatched with an army of eight thousand men for this purpose. The Turks fought bravely and desperate, but the skill of the Venetian general overcame them. Prevezza surrendered,

and was put in a better state of defence by Schulemburgh; Vonitza was taken by Pisani, after a short resistance. Having performed these services, Schulemburgh took leave of Corfu for Dalmatia, where he joined Count Emo against the Pacha of Albania. The peace of Passarowitz, concluded on the 21st of July, terminated the hostilities on both sides, and once more allowed the Corfuoites to turn their attention to other matters.

From this period, until the arrival of the French in 1797, Corfu was doomed to experience the corruption of a government growing worse in its daily operations. Common honesty was scarcely to be met with, and the numerous factions, which the abominable policy of the Venetians took care to sow and foster, made the island a scene of litigation, and often of petty warfare.

The fall of the Venetian republic immediately affected the Ionian Islands: a military force, under the command of General Gentili, took possession of Corfu, in the name of the French government. The war which broke out in 1798-9, caused the latter to evacuate the islands, which were taken under the joint-protection of Russia and Turkey: this, however, did not last long; and Russia became sole protector. A constitution was organized at Petersburg, and afterwards promulgated in due form at

Corfu. The Septinsulars, however, were far from being satisfied with it: party spirit prevented the people from being unanimous on this point.

By a secret agreement between the emperor Alexander and Napoleon, the islands passed under the domination of the latter. It was generally supposed that Napoleon had his eyes on Turkey, and the excellence of Corfu, as a depot for his military forces, made him anxious for its possession. These thoughts were never realized, as Napoleon, through his ambition, found other employment in Germany and Russia.

General Birthier arrived at Corfu in 1807, with a force of seventeen thousand men. He was shortly after relieved in the command by a General Donzelot, who kept this island until 1814, when it was surrendered to the British on conditional terms.

The English government had long projected an attack upon this strongly fortified place; and therefore, as a preparatory step, ordered the island of Paxo to be invested: Parga followed of its own accord, obliging the French to surrender themselves prisoners of war. The downfall of Napoleon led to the cession of Corfu, much against the wishes of the French troops composing the garrison. Their force amounted to ten thousand men; and were the first to join

Napoleon when he escaped from Elba; being, fortunately for him, stationed at Grenoble and other adjacent parts.

The convention between the European powers at Vienna, placed the Ionian Islands under our protection. A constitution was projected, which formed them into a republic under the denomination of "The free and independant united states of the Ionian Isles." They were granted a flag, and allowed, to a certain degree, the advantages annexed to the British commerce. The government now consists of a senate, composed of ten members, having a prince president, and a legislative body of forty deputies. The resolutions and regulations decreed by these two, are subject to the control and revisal of a lord high commissioner, who likewise unites with his office the post of commandant of the military forces. The charter having been formerly approved of by his present Majesty, George IV. (then Prince Regent) it was made public at Corfu, on the 28th of January, 1818.

The Venetian code of laws was introduced by the republic throughout all its possessions in the Levant. The administration of justice, so long as the republic maintained its own political importance, was faithfully performed; but when the Portuguese had opened a commercial road to the Indies, Venice be-

came alarmed for the provinces in her possession, being fearful of their fidelity. The system, therefore, which had been first used in Venice itself, was gradually introduced into the Ionian Islands. Such of the inhabitants, possessed of landed property, who had served the republic, were directly created counts, and a certain proportion of these newly-made creatures were called into situations, which before had been totally filled by Venetian subjects. Amongst these, the Venetian government endeavored to promote a rivalty, which ensued to the highest pitch; for the counts, emulous to deserve the sudden favors heaped upon them, sought all occasions to convict each other. The warfare of these petty noblemen was carried on with all the asperity possible: nobles and peasants were all at once divided in political opinions, often decided by open battle.

The republic of Venice was, however, not merely contented with having thrown the ball of discord amongst the subjects of their provinces, but took likewise another scheme to strengthen itself, by disallowing the establishment of any schools or colleges in the islands, obliging the youths to seek their education at Padua. Thus, the young Ionian returned to his home with Venetian ideas, manners, and a total dislike to any thing that was not such. Drawn away from his native land, taught to believe that Venice was his mother-city, and bred up in all

its vices and refinements, how was it possible that the Greek should nourish any part of the national spirit or character which formerly so brightly distinguished itself?—He would blush to speak his own and proper language; he would envy the lot of those who were born in Venice; and, in so doing, became lost to all sense and consideration of his country, whilst he became the willing and corrupt slave of an artful state.

Such was the plan which Venice projected and carried into effect. Following the system up, the Venetian language itself was introduced, and people were publicly forbidden to cultivate the native one! This, however, was not done before the republic had taken proper care to instil a certain contempt in the people's minds against the latter. Venice succeeded to the highest of her desires, in effecting the birth of two rival factions in Corfu, keeping both in perfect subjection by the fear each one entertained of the other. This gave rise to intrigues and cabals, which the republic fostered with due care.

The short interval of time which the Russians and French had possession of the islands, could not prove of any material service in quelling the factions predominant amongst the nobles; and, besides, it was scarcely thought worthy of consideration, since the

unlimited power of the governor-general was always exercised to its highest pitch whenever necessary.

The Ionian Islands have been lately in a serious state of disturbance; but the vigorous measures adopted by Sir Thomas Maitland have repressed the disgraceful and infamous course pursued by the inhabitants, with regard to the war carrying on by their brethren of continental Greece. It appears from the most unquestionable authority, that when the insurrection first broke out in the Morea, that numbers of Zantiotes and Cephalonites fitted out various small barks, completely armed, for the ostensible motive of affording assistance to their oppressed neighbours, but, in reality, to profit by the anarchy then reigning, and to plunder at leisure, thus taking a villainous and detested advantage of the disordered state of the Morea. These expeditions were fitted out with a cool mercantile calculation, and were, in fact, regarded in the light of a fair speculation, worth the risking of money. All this, shameful to relate, was projected and planned by the higher class of the nobility, although their names did not openly appear as the promoters of it.

Thus, likewise, acted the Parguenoites, who were once designated with every noble and honorable title

misrepresentation could afford! These, however, received a check from the Turks, and returned to Corfu, where they naturally experienced the reward their conduct deserved—banishment. The same sentence was extended to those Zantiotes and Cephalonites who behaved in a similar way. It would, indeed, have been strange, had this conduct escaped unnoticed; the islands would have become a nest for pirates and robbers of all descriptions! The preservation of civil order required that examples should be made of some of the worst; and it does not appear that any received the sentence of death but those who most richly deserved it. The magnified success of the Greeks in the cause of liberty, as it is called, inspired the Ionians with the most ridiculous fancies; the very thought of independance made them beside themselves—little aware that if the continent did free itself from the Turks, and they released from the British, that they would still be only a dependant state, and left precisely as they are now, without the ruling and protecting hand which the English government has always extended towards them. Liberty may be the watch-word with people of a moral and virtuous stamp, but never can be with those who are gifted with deceit, craft, and depravity, by hereditary constitution: when such is the case, the Septinsulars must never think of abiding by a government of their own creation. In all times, from the period of the Romans, Corfu, as well as the

other islands, were compelled to *solicit* protection; and, according to the existing order of things must still continue to do so: the islands were independant, so long as the smaller states of Greece were in existence, but naturally, when they fell, the equipoize was destroyed. Several might be inclined to think, that under the protection of Russia, the islands would have been quiet; on the contrary, the same disposition would directly be manifested, and has done so especially in 1798-1800. Likewise under the French, the islands were often in a state of revolt.

To put the matter more at rest, I shall quote an extract from a letter, received by me from a merchant in Cephalonia, which will afford an additional insight into the business.

Cephalonia, 9th September, 1821.

"As an addition to the foregoing, I think it will not be improper to add the following occurrence, which will give some idea of the character of the Cephalonites:—When they were preparing the expedition, which was planned by the opulent men here, and set on foot by their underlings, to prevent the necessity of appearing openly themselves, three young counts were put at the head of it; these, conscious of the little knowledge they possessed in warfare, applied to an old Buonapartist, who, during twenty-four years, had fought as lieutenant of a sloop in Egypt, as

captain of a 74, at Trafalgar, and as a lieutenant-colonel in Spain and Poland, retiring here after the battle of Waterloo, as a teacher of mathematics. This person readily accepted the command offered him by the counts, and agreed with them for the maintenance of his wife and child: he laid down the conditions and articles of war and discipline—drew plans for the siege of fortresses. He was prepared for embarkation, when he found, they had not embarked the four nine-pounder guns he had ordered and purchased for the expedition, and that no provision was made for his lady and child. After some negotiation, the counts concluded a bargain with him, to allow her a hundred and fifty dollars for present use. These gentlemen, however, considering that the main object of the expedition was to visit plains and vallies instead of fortresses and towns, agreed there was no necessity for such a man, and therefore set sail without him, calculating that the captain of the vessel would readily oblige them with the loan of the ship guns in case of necessity.—For my own part, I was never aware of the motive of this expedition until I happened to meet one of the committee; whereon, testifying my surprise at the *economical* manner in which it was fitted out, he simply answered me—"Signore, cinque cento talleri sono qualche cose, e se l'affare non riesce, anche questi saranno persi!"

When I found the real intent of this expedition was to take advantage of the Greeks, I could not forbear reproaching some of the promoters of it, wishing them all the ill-fortune their infamous conduct merited.

To return to the expedition.—On the arrival of the counts off the Morea, they requested the captain of the vessel to oblige them with his guns; but he, as cunning a Greek as themselves, flatly refused, unless they deposited 500 dollars as a surety of their honesty. Finding this the case, the counts negotiaed, and finally obtained their wish, together with a proportion of powder and biscuit. The army was disembarked, and drawn up in three divisions, amounting altogether from between 350 to 400 men. Ala, a small village on the coast, defended by thirty-nine Turks, was the first place they laid siege to, and, after two days hard fighting, conquered it. Elated with this success, the counts presented themselves to the prince-bishop of Patrass, who created them colonels of the Greek empire; and the other Greeks received a promise that thirty baciles of corn should be given them. After some days, these heroes, disappointed in their expectations in general, as well as in the prince-bishop, who, it seems, had meant thirty baciles of corn, which they were to take from the Turks, left the field of honor, and

began plundering on their own account, returning clandestinely to Cephalonia with the product of their labor. From this, finding that expeditions do not turn to account *(torno à conto)*, they dispatch armed boats to the coast off the Morea, and seize on the sheep and goats whenever an opportunity offers."

CHAPTER XV.

LITTLE doubt can arise, if the island of Corfu was resorted to by merchants, and their depots of merchandize established there, that it would become a formidable rival to every commercial port in the Adriatic. Its situation, in a geographical point of view, is admirable; for, standing directly between Italy and the continent of Greece, it would easily serve as a place of communication between those two countries. The numerous fairs, annually held in Italy and Greece, would receive their supplies from it, instead of other modes of communication. Under the Venetian republic, the whole trade was absorbed for its own port; therefore it could not be supposed that Corfu had any share whilst such was the case. The relation of the island with the continent obtained no advantages for it under these restrictions: the produce was sent to Venice, and there bartered or sold. The downfal of the republic brought with it no immediate advantages to Corfu, for the latter was always in a constant state of blockade by our ships of war and cruizers, so that scarcely a vessel ever dared

to approach the island. This temporary stoppage has at length ceased, and the time is now arrived when all its advantages should be carefully studied. Under the generous and benign consideration of the British power, this will no doubt be done.

The island of Corfu produces upon an average 800,000 jars of oil. The qualities of it are divided into three parts: first, or eating oil; second, the kernel oil; third, the oil named morgu.

The wine is of an inferior quality, and cannot be exported to any advantage, being, for the most part, of a thin vinegar taste. The number of barrels yielded may amount to 14,000 annually. Cephalonia, Ithaca, and Zanté, bear the palm of superiority in this respect, and scarcely any wine is drank in Corfu, by any who can afford it, but what comes from those parts.

The next in consideration, and, indeed, more in utility as an export, is salt, of which this island produces above 15,000 measures. Italy, in several places, is supplied by Corfu with this article. The salt works are situated in three different parts of the island, at Potamos, Castrades, and Leftimo: the latter yields most, and is considered likewise to be of a better quality. The Venetian government consi-

dered the salt works to be a valuable article, for it was bartered to advantage in several ports of Italy. Under the French they were neglected, but are now becoming successful under the care of the British government.

Corfu labors under the same misfortune as Cephalonia—want of population; and a greater proportion would even be required, for the ground is more favorable from the circumstance of there not being so many limestone rocks. The peasantry of Corfu have much to do in keeping the olive trees in the state they are. Laziness certainly is one of their characteristics; but admitting that such was not the case, it would not be sufficient. How many olive trees are there on the island that are never pruned or even manured! Were it otherwise, the harvest would be five-fold to what it is at present.

The native merchants are not particularly noted for their faith in contracting with others, or in dealing honestly when a commission happens to fall in their way. Some management is necessary for a person who establishes himself here in commercial respects; for there are plenty of cheats, and persons who are on the watch to take advantage of him. The Jews have likewise engrossed a large share of what commerce the island affords, and these hold the shopkeepers

in complete subjection, by which means scarcely a merchant, who newly commences business, has an opportunity of selling any portion of his merchandize.

The establishment of a public bank in the island would be of infinite service, and likewise facilitate the commerce; for every cargoe that is taken from the place, is paid for in ready money, brought chiefly from Venice. This is extremely inconvenient, and, added to the risk of conveyance, forms a great impediment to any speculation.

The greater proportion of the inhabitants of Corfu are employed as agriculturists, and the remainder, amounting to not more than three hundred, are either mariners or fishermen. Tenures are held on the same principle as in Cephalonia, from which circumstance the landed proprietors are rich*. A number of the latter are, however, in the power of the Jews, since their estates are mortgaged to this race of people, who, for the most part, are enriched by the youthful follies of men. This evil might not have done so much mischief, were it not that the money was always spent in a foreign country, either in France or Italy, where the young Septinsular was decoyed into pleasures, the participation of which

* In some cases the landed proprietor is not the owner of the olive trees or vines on the estate, which, in fact, belong to a different person. This greatly prevents the improvement of agriculture.

was less than the repentance that followed. This conduct naturally tended to impoverish the peasantry; and even at this moment the wretched and debased condition of the latter is visible. These people being destitute of the necessary funds, few ships are built for the sake of commerce. At the present time there are not more than fifty vessels, whose tonnage are such as to be thought worthy of being classed under the denomination of ships of burthen, although the island affords every facility and possible advantage for building them.

Upon the whole, a greater spirit of industry reigns in Cephalonia than in any of the islands. The want of local advantages is made up by an activity which, considering the general features of the people, is surprising. Zanté claims the next rank in navigation; for the number of people required to cultivate the land, prevents any great attempts in the shipping line. But even if the physical energy of the people should be stimulated to the height of industry, yet that would not avail them much, for the numerous festivals, or fasts, on every saint's day in the calendar, prohibits the mechanic or artisan from pursuing his daily avocation. This cessation from labor is strictly enjoined by the Greek church, which holds out excommunication if any deviation takes place. This cannot arise from any necessity which might have formerly prompted the heads of the religion to

ordain, for the climate offers no impediment of any nature to require this relief from work. Mahomet ordained cleanliness to his followers, well knowing the good effect of it in such a country; and it would have been equally well for the Greeks, had they a similar command existing amongst the tenets of their religion.

If a person comes in these parts as a merchant, either Zanté or Cephalonia would best suit his purpose. He must not, however, expect the pleasures of society, or the amusements of a more refined country—for there are none: nor will he obtain any comfort here as in his own country: all these thoughts must be laid aside. But with a fair and reasonable capital to commence, added to a little prudence and activity, he may forward himself to a satisfactory existence in life, and ultimately obtain the means of returning with plenty.

There is a material difference in the way of conducting mercantile affairs in the islands; for the richer the soil, the more liberal and honest are its inhabitants; and these consequently observe greater faith and confidence in their dealings. In Zanté, large quantities of its richest produce can be purchased by giving a small "caparre," or hand money; and a merchant can sell, at a medium period of credit, all foreign manufactures, which are punctually paid for;

whereas in Corfu and Cephalonia, the greatest idea prevails about their own produce, and the people will sell but little portions at a time, and generally demand payment within a period of twenty-four hours: but when they purchase goods, expect long credit, contracting for a period which they seldom observe. Nor will they omit a manœuvre to evade a just demand, for whenever it is possible, they convert the bargain into a litigation. If, therefore, a person should settle amongst them, he must ever bear in his mind the words "grecum fides, nullam fides," and act accordingly.

The money in the islands is all of foreign coinage,* therefore is subject to variation in exchange. The following is the average:

Gold——The doubloon of Spain——93 piastres of Corfu.

Silver
- The dollar of Spain————6 ditto.
- The dollar of Austria ———— 6
- The dollar of Venice ———— $5\frac{1}{2}$

Copper—The gazetta of Venice———$\frac{1}{60}$

In Zanté, Cephalonia, Santa Maura, and Ithaca, the Turkish parat is current at the rate of $\frac{1}{40}$ part of a piastre. The piastre is an imaginary coin of 10*d.* in value. The merchants use it in their accounts, either with the gazetta or parat, as circumstances oblige.

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* I cannot safely aver that a mint has not been established since my departure from the islands, but it would be useless at least, and only create an expense by no means required.

CHAPTER XVI.

IN the infancy of a state, where self-defence forms an immediate requisite, the inhabitants naturally acquire a warlike cast in their manners. Their amusements and pastimes were of an athletic nature; consequently the winner of a prize, awarded by the judges in the various games, was held as an object of popular attention: but when the improved state of music and poetry (before employed to celebrate the winner's bravery and skill), advanced in refinement, the people gradually directed their attention towards them: therefore weakly bodies, with mental energies, found themselves equal to bold and robust men in estimation, who before had engrossed all the public consideration. In the latter state were the Phæcians, at the time of Ulysses' arrival amongst them.

"Rise, then, ye skill'd in measures: let him bear
"Your fame to men that breathe a distant air;
"And faithful say, that to you the powers belong
"To race, to sail, to dance, to chaunt the song."

ODYSSEY, lib. 8.

From this we shall find that the Phæcians, even in so rude an age, excelled in various points; nor did they fall short of skill at any athletic exhibition:—

" With fierce embrace the brawny wrestlers join.
" The conquest, great Euryalus, is thine.
" Amphialus sprung forward with a bound,
" Superior in the leap, a length of ground;
" From Elatreus' strong arm the discus flies,
" And sings with unmatch'd force along the skies.
" And Laodam whirls on high, with dreadful sway,
" The gloves of death, victorious in the fray."

IBID.

Again, in describing the dance,—

" Swift at the word, obedient to the king,
" The herald flies, the tuneful lyre to bring.
" Up rose nine seniors, chosen to survey
" The future games, the judges of the day.
" With instant care they mark a spacious round,
" And level for the dance th' allotted ground.
" The herald bears the lyre: intent to play,
" The bard advancing, meditates the lay:
" Skill'd in the dance, till youths, a blooming band,
" Graceful before the heav'nly minstrel stand.
" Light bounding from the earth, at once they rise;
" Their feet, half viewless, quiver in the skies.
" Ulysses gaz'd—astonish'd to survey
" The glancing splendors as their sandals play:
" Meantime the bard, alternate to the strings,
" The loves of Mars and Cytherea sings."

IBID.

I have quoted thus much from the Odyssey, for the purpose of giving some idea of the Phæcians at this age: for there are no accounts extant which afford, in the least, a description of these people, further than what Homer narrates.

From the earliest period the Phæcians were celebrated as a people devoted to commerce: the lower orders were distinguished by their savage and fierce behaviour, being noted as excellent mariners; whilst the higher class were totally the reverse—addicted even to effeminacy, partial to romance, and yet characterized for hospitality. Homer, as Eustrathius observes in his note upon the 325 verse of lib. vi., seems apparently inconsistent with himself, in painting the Phæcians as men of the utmost humanity; and then immediately calling them a proud unpolished race, and given up to censoriousness. This is explained by applying the character of humanity to the higher class of the nation, and the other to the vulgar.

The Phæcians were subsequently characterized as being sumptuous in their living and dress; their houses were ornamented with costly materials, and the increasing luxury in their manners, denoted a rapid decay of the state, which soon after became an appendage to the Romans.

Dromio, of Negropont, was entertained with a dinner, so splendidly prepared, that he gazed on it in astonishment for some minutes before he took his place at table. When asked by the king if such repasts were common in his country, Dromio replied, "that disease lurked not in Negropont;" thereby implying the natives to be temperate and frugal in their meals.

The Phæcians distinguished themselves at the Olympic games. The following names are mentioned of those who became winners by their strength and courage:—Anchilaus, Philoctetus, Thersiloque, Philotas. In the class of a younger age—Philon, Aretes, and Ptrocles: the first of these had a statue erected in honor of his astonishing bravery.

In the arts and sciences but few names are recorded: Homer, in fact, stigmatizes the island on this account:

"_____ to fair Scheria led,
"Where never science rear'd her laurell'd head."—LIB. vi.

The only one celebrated in history, is Polychus, who was renowned as a sculptor: he was the pupil of Critius, and became the master of Amphion.

Under the Romans, the Phæcians changed their former manners, acquiring a ferocious and ambitious

cast, after their master's character. The temples, that before had served the pacific divinities, to whom sacrifices of corn, sheep, and oxen were offered, now became stained with the blood of prisoners taken in battle, consecrated to the gods of war and rapine. The Phæcian youth were trained to wield the javelin, and to fill situations in the Roman cohorts: the island, therefore, lost all its primitive happy and peaceful state, becoming a military post; the inhabitants changed their humanity to cruelty, their dances to scenes of frantic violence and debauchery; hospitality ceased to reign, and barbarism predominated throughout all classes.

The Goths and Vandals succeeded to the Romans: under these barbarians it cannot be supposed for an instant, that the Corcyreans enjoyed either tranquillity or leisure to cultivate the fine arts. Their character, therefore, became more debased; their former heroism sunk into timid fear, and their hospitality changed to a repulsive caution. This was caused by the continued atrocities of the Goths. Woe to the virgin seen in the street: she was instantly seized for the pleasure of these wretches, whose delight in cruelties have defied parallel.

The introduction of Christianity amongst the Corcyreans, took place in the reign of Caius Caligula.

St. Jason and St. Sosipatros were the apostles on this occasion. They landed at Vido, the small island in the harbour of Corfu, and preached the gospel to its inhabitants, likewise erecting a small church to St. Etienne. The curiosity of the people on the opposite parts, led them to flock hither in great numbers. Cercillinus, the chief of the senate, hearing that two strangers had come, who preached against the gods, establishing a different religion, ordered them to depart, on penalty of being condemned to prison. The people employed to see this mandate executed, were converted by the two saints. On this being notified to Cercillinus, he grew furious at their obstinacy, and, true to his word, prepared to torture them. Their firmness and patient resignation excited the pity and compassion of Corcyra, the daughter of Cercillinus, who tried to overcome the cruelty of her father by tears and persuasions. He relented in part, and kept the two saints under close confinement. Corcyra visited them several times, and was at last converted to Christianity. The rage of her father was ungovernable at this, and had not sudden death prevented him, these saints would have instantly perished by a refined method of cruelty.

What Cercillinus was prevented from doing, his successor, Davianus, completed in part. The weight of this chief's anger fell on St. Sosipatros, who was put into a large barrel, containing snakes and

other venemous reptiles, which was nailed up, and then thrown into the sea! Davianus, however, repented of his cruelty, and was baptized by St. Jason; and the major part of the Corcyreans followed his example. The barrel floated to the island of Vido, where some poor fishermen brought it on shore. The saint's body was found perfectly free from any mutilation by the reptiles, whilst *the latter were in a state of petrifaction.* Fearing the vengeance of Davianus, they burnt the saint's body, and collected the ashes into an urn, which is to this day preserved in the church of St. Andrea.

Under the strict domination of the church, the people had neither opportunity or will to emancipate themselves from the dark ignorance and wretched bondage under which they lived. Monasteries and convents flourished; superstition was revived in all its terrors; and by the aid of pretended miracles, artfully performed by the priests, the minds of the people were entirely subjugated, and controlled at pleasure. Landed proprietors were influenced on their death beds, to make the church heir to their property; and the estates acquired in this manner were so numerous, that the Venetians determined to strip the monks of a greater part, which became divided amongst the servants of the republic. Under the Genœse, Neapolitans, and Turks, the Corfuoite still preserved the same barbarous manners. These masters be-

stowed no consideration on the island; and, on all occasions, never missed an opportunity of debasing the people. Little wonder, therefore, that the traits of suspicion, servility, and fear, were the characteristics of the Corfuoites, who consequently taught their children the lessons of cunning instead of wisdom, and villany instead of honesty.

Having given a slight sketch of the Corfuoites as they became under the domination of the Vandals and subsequently the Turks; I shall resume the subject at the period when the Venetians, by their continual residence, had paved the way for a kind of returning civilization. The men were gradually drawn into a sort of manner, in which fear, servility, and an implicit obedience to their masters, were blended together. The women were most strictly secluded, and rarely was it that a female ever crossed the threshold of her parent's house, unless to give her hand in marriage to a man of her father's choice.* Jealousy and suspicion constantly infested the minds of these ignorant men, who, on the slightest occasion, would cruelly maltreat thir wives or daughters: nor were the females at Zanté ever worse treated than the helpless sex at Corfu.

* This seclusion did not arise from any ancient custom, for we find that the females of former ttmes, were allowed freely to ramble in the country unattended by man. Homer characterizes this in the meeting between Nausicaa and Ulysses.

The first occasion for their emancipation from this unhappy life, was caused by the marriage of a Venetian officer to the daughter of a native. His example was followed by several others; and the new-married females, taken by their husbands to Venice, and being introduced in society, took care to let their companions at Corfu have a full and glowing description of the respect and attention received by them.

The men, too, were flattered by the honor done them, and were proud to see their daughters united to a noble Venetian. By degrees, both sexes were drawn out of the seclusion they had so long lived in, and began to partake of the amusements projected by the Venetians. The fathers had wisdom enough to foresee that their children would benefit from it, and therefore willingly consented to their freedom. At this period, the Corfuoite likewise adopted some material alteration in dress, out of compliment to their masters. The red "baretta," and white trimmed night-cap, were exchanged for "chapeau bras;" and the Dutchman-like drawers were laid aside for breeches "a la Veneto," with buckles; the clumsy sandals were cast off to make room for a neatly pointed shoe, on which a gold buckle denoted the increased foppery of its owner; a laced cravat appeared in lieu of a bare neck: indeed, such a rapid improvement was made by these people both in dress

and manners, that it almost appeared the work of magic The ladies, on their part, were not slow in casting off the plain dress they had been for ages accustomed to wear; brocaded silks were quickly substituted in lieu of the plain stuff of their cassocks.

Both men and women became equal to the Venetians in point of manners, partaking of all the vices and extravagancies of the latter: this even affected the peasants, in part, who must needs ornament their ears with gold rings, wear gold or silver buttons to their waistcoats, and imitate the example of their masters in divers ways.

Modesty is one of the most requisite ornaments in woman: without it, we may compare her to a beautiful column, destitute of the base which forms its support. This case is applicable to the ladies of Corfu, for their minds not being stored with virtuous precepts in youthful life, or encouraged by example, lose that invaluable blessing long before their maturer years: added to which, their education is lamentably deficient of proper branches of knowledge. In vain might a person search for a Corfuoite lady, whose mind is chastened by ornamental and useful acquirements—whose charms in discourse would give solidity to virtue, and grace to the common relations of human life:—In society, however, she possesses a refined ease, can dance, and is in complete pos-

session of all those little arts and attractions which are so apt to catch the stranger's notice, who, taking her character from this specimen, would be apt to allow her much more than her due. Her dress is according to the highest fashion, and well put on: but it would take some difficulty to recognise this accomplished female at her own home: for then, one would see a dirty creature almost in rags and filth.

The Corfuoite gentry are subtle and adroit, cloaking their evil qualities under the mask of courteousness and apparent sincerity: their speech reaches nearly to servility, and their manners are tinctured with an inclination to forms of etiquette. The highest compliments, the finest sentiments, are in a continual flow from their lips, whilst probably the bitterest enmity exists within their hearts. Venetian vices have been too deeply engrafted in their hearts to admit of any reformation yet awhile. The only hope that remains is, that the youth may, by the encouragement of the British government, in appointing them to situations according to their conduct, be drawn from the depraved and libertine notions of their forefathers.

CHAPTER XVII.

FOR a considerable space of time the society at Corfu was confined to a few families, principally Venetian, who effected a conversazione amongst themselves, joined occasionally by the military officers of the republic. The assemblies were formal and stiff, having but little sprightly conversation to take off the dulness which reign in these veneto meetings. The fault rested with the proud Venetian nobility sent hither by the republic, who carried themselves with a hauteur and pride extremely disagreeable. The monotony was therefore excessive, which, at last suggested the idea of establishing casinos, or public meeting rooms, after the manner of Italy. Considerable difficulty attended this dawn of emerging civilization, pride and precedence almost annulled the attempt. After a considerable while, this project was brought forth, and arranged according to the following plan :—

The first, or "nobile" casino, was appropriated for the resort of the Venetian nobility.

The second, for the nobility of the island, who had acquired their titles from the republic.

The third was occupied by the military officers, comprising likewise the civil officers of the administration. At first it was proposed to have had these separate, but the expense being too great, economy obliged them to unite. The fourth was established for the naval department. In this a "guarda marina," or midshipman was allowed to enter.

The arrangement of these casinos were as follows: an apartment was set aside for conversation, and furnished with newspapers, publications, and literary works, received from Venice. The second room contained all the necessary conveniences for gaming. The third was devoted to those who were desirous of smoking their chibouks. The casinos being established on the first floor of a café, had all the attendance of its master, who supplied the company with coffee, lemonade, and orgeat. The master likewise furnished the lights, cards, and, in fact, every appurtenance, for which he received a stipulated sum, paid in advance every month.

The name of each member was written upon a tablet, placed in a prominent situation of the casino. A certain day in the year was appointed for a general assembly of the members, who chose three persons to

fill the following offices:—The first was styled president, and his duty was to maintain the necessary decorum of those composing the casino. His decree was law, and only to be annulled by a general meeting. The second had the charge of conducting all particular fetes which the casino should happen to give in the year to the different families. The third held the situation of treasurer, becoming responsible for all demands upon the society, holding the purse. Every month a casino had a general fete or assembly, varying, as much as possible, the amusements furnished for the entertainment of the company. Every subscriber was allowed to bring as many friends as he chose, upon condition of paying a certain sum for each, in order to meet the necessary expense of entertainment.

But these meetings, although conducted at first with high spirit and "allegria," soon diminished in interest. The subscribers became dull and tired of each other. Indeed, in the establishment of the casinos, the stupid creatures forgot the ladies entirely! In a word, the gentlemen, in the bustle of the moment, created a monoply of pleasure for themselves, at which they very soon became disgusted, from the want of that charming and agreeable member of society—woman.

This wonderful discovery was made to the as-

tonishment of all the males. Instantly they set about repairing the gross fault; and the casinos resumed their first pleasure with renewed *goût*. The fair sex instantly gave a charm, a variety, and a cheerfulness, that made each society a treasure within itself. Balls, concerts, and dinners, were given by the male subscribers repeatedly, and with encreased succession. The whole aim of a casino now, was to boast of its females; and many plots and intrigues were carried on to entice the ladies from one society, to swell the numbers of another. The young men essayed their best to out-rival each other in politeness to the newly acquired dames.

The success of the casinos, and a natural desire of extending the diversions in the city, induced several of the Venetian officers to unite with the young men of genteel families, to perform comedies and interludes after the manner of the Venetian stage. These amateur efforts succeeded so admirably as to make them desirous of obtaining a more suitable theatre. Some difficulty took place at first, but at length a convenient building, adapted to the purpose, was obtained. This was a large and spacious kind of hall, wherein the merchants and men of business resorted, and which may, with some justice, be called the exchange. The interior underwent some material alterations. A stage was erected where formerly stood a platform, on which the merchants laid their

samples. Benches occupied the space that formed the promenade of commercial people. Three tiers of boxes were added to complete it, and a suite of three rooms were allowed for the service of those gentlemen who wished to refresh themselves. A large placard was exhibited on the entrance to the boxes, having the following words thereon :—

"Qui, non si puo fumare*."

This was a prohibitary caution, made necessary through the extraordinary passion every officer, and, indeed, native inhabitant, shewed for this bewitching habit ; for, in fact, each person carried his own pipe and tobacco-pouch about the streets ; and in all places, at all times, commenced to "puff," without the least molestation or hindrance.

Painters were procured from Venice to furnish a complete set of scenes, and likewise to decorate the interior of the newly-built theatre. It opened rather more than a twelvemonth after its first projection, with all the honors of war ; war—because the governor-general, all his staff, and a large proportion of soldiers, attended the ceremony. The united bands of the garrison attended in their regimentals. Not a female was present :

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* No smoking permitted.

he native Corfuoite was fearful of trusting his wife or sister to such a place, and the Venetian ladies affected to despise it.

The governor-general took his station in a box situated on the first tier, in the middle, in front of the stage: his box alone was adorned with a chandelier outside—all the others being, through command, obliged to maintain a darkness: his box was likewise adorned with crimson velvet; and no one, on pain of confinement, durst assume that color. His excellency likewise had his own servants, who had a room appropriated to them for the purpose of making coffee, lemonade, ices, or other articles of refreshment--because it would have hurt the pride of a noble Venetian to have received such from the hands of a mere confectioner who attended in the theatre.

The greatest liberty was however allowed to reign in the theatre:—one could game, eat, or hold a conversazione without interruption or annoyance; for silence was by no means demanded from any one. The expense attendant was defrayed by the hire of boxes, which at this period, owing to the performances being by ameteurs, were reasonable.

A guard of honor attended every night of representation, and placed under the order of a military officer, who was appointed as "Presidente del

Teatro :" to him every dispute was referred ; and his judgment, as far as concerned the detail of the theatre, was law. It was likewise his duty to keep a register of the names of all those who retained boxes ; he established them afresh, according to their rank, or behaviour ; for, at this time, any rictous conduct immediately lost a proprietor his " Palco." It was, however, soon found that a military man was unfit for such a task, and therefore a private gentleman was afterwards selected to the office of president.

The men, for a long space of time, were the only beings who frequented the theatre. The force and influence of the Venetians made them drop their rigor, and allow their wives and daughters to visit it in common. At first, only the mammas ventured, and even then in masks : but this custom insensibly dropt, and in seven years after its first establishment, the theatre of Corfu became graced by their presence.

For a long duration the amateurs kept the field with great success ; but the spirit which animated them at first, sunk at last into utter decay : people got tired of the wretched acting they continually witnessed, and began to complain of the want of a regular company of comedians. A person was quickly found who undertook to bring a company of per-

formers from Bologna: from that moment the theatre was let on lease to a manager (impressario), on the agreement that he should provide a certain number of operas and ballets for one year, and entertain the town with comedies and farces for the next, and so on alternately*. Henceforth the city has been, ever since, furnished with a decent means of avoiding the ennui which it must have otherwise felt on the cessation of such amusement. The impressario at first found himself a loser upon the speculation, but certain ways and means suggested themselves to his mind, which superseded any further inconvenience; and this practice is followed up to the present day by his successors. This secret method shall be explained in the following account:—Almost every person must be aware of the numbers of female singers and comedians with which Italy abounds: of these, the major part are considered as third-rate in point of talent, and are generally engaged as prima donnas to such theatres as Rimini, Fano, Padua, Ancona, besides a number of other places, where first or second-rate performers would scarcely meet with bread for sustenance. These women are always badly paid, but then the manager takes care that they shall never want for lovers. In every town, however small, there are invariably found wild extravagant sparks, who

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* I am not aware of the exact sum which the gentleman paid who undertook this adventure; but in the year 1815 and 16, I am certain that above 100l. per annum was paid to the proprietor of the building.

think as lightly of money as sensible people think of them. These youngsters are decoyed into the snares which are laid, and purchase the favors of these women at an enormous rate. The impressario benefits from it by engaging the prima donnas at a price next to nothing, in consideration that he should stand as a kind of genteel "ruffiano."

This practice was introduced at Corfu: nor did the actresses allow any idle time to pass through their hands: each one had her price, and he was the favored man who bid the most. Even the married men of the island fell into the snares laid by the impressario; their wives were abandoned in consequence; and the poor wretches either pined away in misery, or else resented their husband's infidelity by favoring others.

One gentleman with whom I was acquainted frequented the house of a seconda donna di musica, spending his own, and his wife's property upon the syren singer. Amongst other things, he ventured to steal a gold chain belonging to his lady, which he humbly laid at the feet of his kept mistress, who condescended to wear it. His wife missed it, and suspecting where it had journeyed, acquainted her mother, father, and brothers of it. It appears that they did not think much of the culprit's infidelity, but the loss of a valuable chain roused their ire.

Away they posted to the Seconda Donna, and, without waiting to be announced, rushed into her room where she stood before the glass arranging her dress. The unlucky chain was on her neck; and the eagerness of the visitants to undo it, well nigh cost her life, being nearly strangled through their violence. Her screams brought the waiting maid up, together with a man servant; and a battle was fought between the parties. It was ended by a visitation of the police, who took them all into custody. The chain was restored to its proper owner, with a recommendation from the chief inspector to behave less violent for the future; and the Seconda Donna returned to her lodgings to lament and execrate the unlucky surprisal. She was so much affected by it, as to experience a fit of illness in consequence: but however, she found plenty of lovers to console her for this affair.

Being partial to dramatic representations, I attended the theatre shortly after my arrival. It is uncommonly large and spacious, considering the small size of the city, and the scantiness of the population. I took my seat on the first row of the pit, called "la prima fila." This spot was appropriated to officers and gentleman of the island *properly dress*. A centinel was stationed at the barrier whose stern deportment excited terror. "Non siete ben pulito, signore, in vestito—bisogna nettarsi. These words were often uttered by the grim soldier of the island

police guard, as he turned the several applicants away from this envied part. The band was good, and led by a man who had decent abilities. This person, singular to relate, stuttered upon every subject except music; his speech then, was perfect and easy. The play announced was "Orestes," by the celebrated Alfieri. When the curtain drew up, the prima donna di prosa, a lovely woman was loudly applauded. The signori levelled their glasses to survey her beauty; and an intermingled quantity of words were heard all over the theatre. "Ma caro, quanto bella!"—"Bravo, putella mia."—"Vedi! e un angela di terra!"—and such short expressions. Whilst the prima donna spoke, every voice was hushed; each man devoured her looks and alternate change of features: her lovers, who were pretty numerous, for she could nearly muster an alphabet in the initials of their names; these eyed each other in envy and determined rivality. On her exit she was honored with a simultaneous round of applause. Of her real merit, I shall be free enough to say, that a worse actress could not have been engaged; but her beauty supplied all requisites. The primo, or first actor, was a person of the name of Kolli. His powers were of the first order, and in violent declamation, or soft tenderness, he out shone his brethren in Italy. His acting in the scene where Orestes is deprived of reason, was such as to leave a lasting impression on my mind; it was truly terrific. I amused myself between the interval of time allotted

to the acts, by taking a survey of the company in the boxes. The females were in proportion to the males, as far as regarded numbers, and were extremely well dressed.

A private musical and recitation meeting was held at the prima donna's house in 1815. It is true that music and poetry were employed on the occasion, but the real motive of this assembly was to entice young men hither to form connexions with the theatrical ladies. The impressario attended, as well as the maestro di capella or music master. These two persons hunted down the young and inexperienced Corfuoite, and rarely did any escape without being severely touched in his pockets. As the invitation was given formally, it never excited suspicion. Indeed, the whole was managed so cleverly as to deceive numbers who frequented the place; nor could the collusion of the actresses and the two pandars be found out: neither did it want the sanction of respectable ladies (or at least those who went for such), for several attended, apparently unconscious of the game that was playing. Invited by the maestro di musica, I attended the meeting, and own I was pleased, for I found entertainment of a rational and cheerful form; no indecorous conduct appeared; not a word escaped from any individual to alarm the most scrupulous delicacy. On my en-

trance I was courteously received by the impressario, who, during the whole of the evening, kept pointing out the merits of such music and poetry as formed the entertainment. I received a general invitation at parting, and of which I availed myself for some time, until I became initiated into the mystery; and glad was I to escape pocket-free.

That part of the theatre which formed the uppermost place in front, was converted into a spacious box, ornamented with girandoles and looking-glasses, having, likewise several small tables, chairs, and sofas. This box is styled "palco del nobilta," and is supported by a number of the Corfuoite youths, who subscribe a certain sum each. Cards were permitted, and conversation allowed. Those who wished to attend to the performance drew their chairs forward. But it rarely happens that any one is interested, unless to admire the prima donna. Conversation chiefly employed the time; the box was, in fact, considered more as a lounge than as a medium for witnessing the play. These young gentlemen were nevertheless regarded as the critics of the theatre: nor could the police check their resentment against the performers, should they happen to fall in disgrace.

In February and part of March, several masked

balls are given by the impressario. These are badly attended at first, but as they draw to a close, become crowded.*

The operas and comedies performed at this theatre are sometimes relieved by an exhibition of fencing, to which the Corfuoites are highly partial. I have witnessed several of these "assaults des armes;" but the one which afforded me the greatest pleasure happened in the year 1817. A French captain of cavalry, after the battle of Waterloo, paid Corfu a visit on his way to Albania, where he hoped to meet with a situation under Ali Pacha. Learning the temper of the Corfuoites, and being himself an admirable fencer, he caused bills to be circulated throughout the town, challenging both British and natives to a public trial of skill: the latter only accepted it, to the number of eight. At an early hour the theatre was crowded to excess by all ranks, anxious to witness the captain's performance. The curtain drew up, and a trifling display of fencing took place until the Frenchman's appearance on the stage: he was greeted very cor-

* This is invariably the case: scarcely a person is to be seen on the first night of a masquerade. Whilst I resided at Messina, the magistracy of that town, wishing to break through this unwillingness of the people, agreed to abolish the first masquerade, and begin in future with the second (si cominciò colla seconda)!

dially by the audience; and his tall martial figure almost placed the odds in his favor. The usual ceremony took place of presenting foils, and the Frenchman succeeded in hitting all his opponents successively. The dexterity he showed in the management of the foil was wonderful; and the mortified candidates retired in disappointment. The Frenchman came forward midst thunders of applause, and stated his willingness to meet any other gentleman. This produced a ninth competitor, who started forth to the surprise of all, and challenged the victor. He was a Neapolitan, of a middling height, firmly made, and was a left-handed fencer, which the captain noticing, stood in a more attentive posture. The audience waited in anxiety for the result, although each one felt positive of the Frenchman's success; but after five passes, the Neapolitan fairly bent his foil on the Frenchman's side. The applause that followed was tremendous, and became redoubled when it was discovered that the victor was no other than the governor's principal cook! The Frenchman boasted no more; nor was he to be enticed to another trial of skill. The manner in which the Neapolitan fenced, was totally different to the rules observed by the professors of that art: he stood with his legs perfectly straight close to each other, and when he had occasion to play the foil, only bent his body, still keeping his legs in the same position, until he suddenly hit his opponent.

Music is in high estimation amongst the higher class: there are above fifty of the dilletanti as they are termed, whose skill in the science is exceedingly great. On the "serata" of a prima donna, these gentlemen fill the orchestra in common with the regular theatrical band; and the leader is invariably chosen from amongst themselves, whilst the professional one sits on the right, playing a repiano part. These dilletanti, however they may agree in musical harmony, are unfortunately animated with a spirit of rivalry, caused by each wishing to lead the band. If a gentleman, playing the first violin, was requested to favor a meeting with his presence, his demand was instantly "Am I chosen leader?" The meetings of these amateurs are nevertheless a source of great pleasure, and are sure to be well attended. The festivals of St. Cecilia's day is celebrated by all capable of performing, and takes place in the village of Castrades. The gallantry of the Corfuoite youths suggested the plan of serenades, by which they were enabled to entertain their ladies in the summer nights in a very agreeable manner. A serenade club was established, consisting of seventeen members, having three professors attached to it. Each member had his night, and had the right of conducting the music in front of whatever house he chose. This excellent performance drew crowds; and refreshments were always in readiness inside the dwelling of the one complimented by them. In the winter, meetings

were held for the purpose of practicing such compositions as the one elected for that purpose had written for the society: and to the science and good taste of a Signor Manzaro, the serenaders were often indebted.

Amongst the most interesting amusements of the Corfuoites, is a "chiostro publica." This is in imitation of the former knightly custom of tilting at the ring. The chiostro takes place generally in the summer, but the period is left entirely to inclination. A long course of strong wood-work is erected on the esplanade; about two-thirds of the way a string is drawn across on the top of two elevated posts, and from it is suspended the ring; the latter is divided into a certain number of circles, and the candidate who hits nearest and fairest in the inner one, wins the prize, which is sometimes a sword of great value, or something of equal amount. Seats are erected on each side the course for the accommodation of the spectators. In front of the ring are seated the judges. This ceremony is attended by all the principal people, together with a vast concourse of the lower orders. Those "preux chevaliers" who engage in this affair are gaily dressed, attended by squires; their horses are likewise richly caparisoned: the lances of the competitors are above six feet long, having at the end a sharp steel point.

The one which took place in August 1814, was

conducted in a most brilliant manner: there were above fifteen knights who entered their names. The winner was a handsome Corfuoite, whose dexterity was highly applauded.

Many festivals are held during the year in the outskirts of the town: that in Easter week is observed by the natives in Forta Nuova, adjoining the city: the principal and most entertaining one is that in honor of St. Jason and Sosipatros, which is rendered still more interesting, from its taking place within a very short distance from the gardens of Alcinous, upon the brow of a hill immediately above the village of Castrades. It is attended by nearly all the population of the island, or at least by a great proportion. Groups of peasants, as well as Albanians, are seen enjoying themselves in unrestrained freedom under the shade of the numerous olive trees, eating most voraciously off the roasted sheep, and making most copious libations to Bacchus. The intermixture of costume is made still greater, from the number of fashionably dressed ladies from the city, who honor the lively scene with their presence. Music and dancing are the principal amusements on this occasion: the songs are generally of a religious nature, having a chorus, which is certain to be the repetition of the strophe roared out by the leader. The dancing consists of the Romaic and the Pyrrhic, together with a variety

of characteristic dances: even quadrilles were danced on the green plat, and by peasants alone, unaided by any friendly prompting from their masters; so much does their natural capacity of imitation display itself in catching up these dances of refined society. This gay and lively scene made so great an impression on the minds of the English soldiers, in the one held in 1814, that a country dance was proposed. The novelty of the thing soon procured plenty of couples to stand up, and by degrees all the other dances ceased for this. The mania had infected them, and all wanted to learn the English movement. There happened to be several violinists on the spot, who were capable of playing appropriate music; and every thing being completed, the dance was led off by a serjeant of the 75th regiment and his wife; followed by a corporal of the same regiment, with a Sicilian damsel. The peasantry were quite delighted, and in ecstasies at this novelty, nor was the dance concluded until a late hour in the evening, long after the British had retired.

In the town itself, the amusements are not very numerous or diversified: but few casinoes or conversaziones are formed; and the Corfuoites, from what motive I know not, never think of inviting the English to their houses; and neither will they attempt any kind of return to the civility shewn them by the officers comprising the garrison. There are certainly

three or four houses where the British are received politely, but the greater share of the people never think of more than a mere "cognoscenza di capella." The British having the advantages of a garrison library, and of creating pastimes amongst themselves, are never at a loss to relieve the monotony which otherwise would occur.

A musical practice meeting was held every day at twelve o'clock, at a Signor Carlo Quartano's house, on the south end of the esplanade. On Sundays this gentleman received visitors at the same hour, entertaining them by a concert. Such as preferred the conversation of the ladies were included in Madame Quartano's conversazione, held in an adjoining room. As this gentleman receives any stranger, on introduction by a proper person, the concert is sure to be well attended. Several of the English officers were in the habit of frequenting his assembly. I became accidentally acquainted with Signor Quartano at a friend's house, and received an invitation from himself to attend on the next Sunday. By him I was introduced to Madam Quartano, who presented me her hand, "al modo Inglese," as she called it. This lady, although she was considerably past forty, retained an appearance that instantly prejudiced a person in her favor. Her manners were affable, and highly finished, partaking rather of a Venetian cast. She was the only lady in respectable life in Corfu,

whose fame slander never touched. her fidelity to the matrimonial vow was never yet impeached, even by her enemies, if there are any in existence. There were several ladies and gentlemen present; the latter extremely talkative, and abounding with anecdote; and the former remarkably silent. In fact, it appeared that Madam Quartano had to support the natural loquacity of her sex, which she did extremely well, although in a perfect degree of good manners. Her daughter was present, a beauty of a darker cast —piercing black eyes, raven locks, and profile of Roman features: she was an admirable dancer, and shone conspicuously in every ball: this lady was married to a physician.

The promulgation of the charter in 1818 was attended by several festivities, of which two public balls were the most prominent; one was given by the lord high commissioner, and the other by the prince-president of the Ionian senate. All classes were invited on this occasion; and the people went to dance in celebration of a constitution, under which they have since declared themselves to be perfectly miserable. Both these balls were given in the commissioner's palace, and a temporary room was erected to accommodate the company at supper. The crowding was immense, and presented an heterogeneous mixture of ranks; for senators and shop-

keepers, nobles and mercanti, officers and non-descripts, elbowed each other with the greatest familiarity, forming altogether a mass of "thick confusion." In the early part of the evening dancing was attempted; but as fast as a quadrille was formed, it was broken up, through the intolerable pressure of the company. Shoes were lost, gowns torn, and a multitude of other misfortunes of a similar nature tended to damp the pleasure of the evening. These disasters had such an effect on the ladies, that the greater part declined dancing until the pressure was less.

The introduction of the lower rank, although prompted by a generous wish of creating satisfaction to all, yet was an unadvisable measure, since a number of the people conducted themselves very grossly at various parts of the evening; and their conduct at the supper table sufficiently indicated the rudeness of their manners, for the generality retired "noisy drunk." The ball was graced with the presence of the Countess of Lauderdale, the Ladies Maitland, Lord and Lady Ponsonbys, and several others of high and distinguished rank. The criticism of the Septinsulars was passed on all. Lady Ponsonby attracted the attention of all present by her elegance and beauty. The ladies Maitland likewise shared equally the praise of the Ionians, who paid the highest compliments they could on each.

I had the pleasure of recognizing several old friends, whom I had known in the course of my various trips amongst the islands. The first I encountered was my Cerigo friend, who had given me so pressing an invitation to his house, and then denied himself when I called.—Being the first time I had seen him since, he approached with a smile of recognition; and, putting on a well counterfeited look of friendship, said, "Ah, mio caro amico! sempre mi da un piacere perfetto d' incontrarvi. Ma, perche non seite mai venuta presso di me in Cerigo?" I answered that I had done myself that honor, but he happened not to be within at the time I did so. I laid a stress on the latter words, and regarded him full in the face; but he appeared to be accustomed to keep the muscles of his face in contradiction to his heart. "Adesso mi ricordo, Caro mio—avevo dimenticato—ma un altro volta, spero—" Here I interrupted him by saying that I should depart from the islands in a very short time, which would put it out of my power to accept a second invitation.* Our conversation ended here; nor was I grieved at such being the case.

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* This person, as well as several others, favored me with various commissions on my departure. One wanted a set of mathematical instruments; another wanted a set of books in the English language; and a third wanted a gun of Manton's construction. But they all forgot the most material requisite in such cases—money. Therefore all my commissions blew away with the wind, in a similar manner to the East India cadet, who found that none remained on deck except the one which happened to contain a peculiar weight.

I likewise met Count A—, of Cephalonia, in the room. He was somewhat downcast by a family accident; in fact he was troubled how to obtain back the dowry of his divorced daughter from her ci-devant husband. From the tenor of his behaviour and conversation, it appeared that the "faux pas" of the young lady gave him no uneasiness; his care was concerning the money alone, which the other absolutely refused to return. The count's education is trifling, but he is endowed by nature with a firm mind and strong sense, with plenty of cunning to back these two qualities.

My friend, Count M—, came up to me in the course of the evening. On learning that I should soon depart from the island, he directly offered me letters for Venice, if I happened to journey by that route. His civility on this occasion, which I availed myself of, lays me under great obligations, both on account of the flattering reception I experienced from the persons he wrote to on my account, as well as his personal kindness on many occasions in Corfu.

After strolling, or rather squeezing about the ball room, I took my chance amongst the numerous applicants for supper. By dint of some exertion, for politeness was no means observed, I managed to obtain a seat in a convenient corner, between a senator from Cephalonia, and a Zantiote deputy of the legis-

lative body. Opposite to me was a lady of the island, and on each side of her was a young handsome hero of Mars, both of whom tried to outvie each other in their gallant attentions to her. When the clatter and din of the plates and dishes ceased; and when the eagerness of each person to help himself had subsided, the health of his present majesty was drank amid the shouts and enthusiastic peals of applause by all present. And I must do the Septinsulars the justice to say that they appeared to drink it with heartfelt and real sentiments of loyalty and affection; and whatever may be the complaints of these people, regarding their situation, yet that has never for a minute impaired the respect and dutiful attachment they entertain towards his majesty.*

The health of the lord high commissioner was next drank with great applause; after which followed a variety of others, all of which were duly honored by the company present. The guests were resolved to be noisy, and therefore freely indulged themselves in clamorous vociferation. Amongst the most prominent were the shopkeepers, who, for that night, became "gentiluomini tutti."

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* To mark their respect for the throne of England, on the receipt of the melancholy news of the late princess Charlotte's death, the dilletanti instantly forbore all thoughts of celebrating the festival of St. Cecilia, which happened to be on the day the intelligence arrived.

In the meantime, I had formed a sort of acquaintance with my two neighbours, who did ample honor to the feast, by eating as if they had fasted for a couple of days. Every instant one or the other kept repeating to me, "Caro, mangia: non fa male veramente." Or "Bevite, caro?" Indeed these gentlemen were so eager to profit by the good cheer, that they not only eat heartily, but even pocketed a variety of articles. My left neighbour moved off with a quarter of a dish of potted beef, which he declared was of a "bon gusto." They likewise secured two bottles of rosolio for their ladies' private entertainment.* The Corfuoite lady opposite to me, also took care not to rise empty handed. She had obtained a large sheet of paper, into which were put all manner of "good things;" then carefully wrapt up and carried off by her at a convenient time. Her rapacious grasp was not to be checked in spite of several observations and hints from her brother, who said it was not "secondo il modo Inglese di far cosi." Her reply was "Taci bestia—andate a ballare."

* This custom of the Septinsulars, is derived from an Italian fashion, wherein the guests were allowed the privilege of taking away with them whatever viands their inclinations fancied. Some of our officers played a trick or two on this occasion, which coming to the lord high commissioner's ears, the latter issued an order, that in future, no one should presume to annoy the Septinsulars.

The company adjourned to the ball-room, although not in such numbers as before. Quadrilles were struck up, and several were danced in so elegant a manner as excited my astonishment. The Corfuoite youths are remarkable for their great attainment in this respect; for adding a portion of French vivacity to Italian sobriety, their steps are performed with ease and elegance, nor are they apt to skip and jump "a la Francese." The ladies likewise claim a tribute of admiration for the prettiness of their dancing.

The hospitality of the Septinsulars is but little; a kind of reserve is easily discerned in them, notwithstanding their flattering compliments and polite offers. If a welcome is given, it is to the island, but but extends no further: nor does this arise from any scantiness of riches, for the major part are in possession of plenty.

Those Corfuoites who are distinguished by their abilities and knowledge, will very readily impart their experience in any matter to an Englishman:—and when I have said this, I believe I have ended the chapter of their good qualities.

APPENDIX.

THE loss of several papers I had collected for this work, on the antiquities of Corcyra, chiefly taken from the account published by the Cavaliere Mustoxidi, has obliged me to seek other means of obtaining a few inscriptions to illustrate the former consequence and power of this island:—my success has not been great; however, some notion may be gathered from those I have procured.

ΑΠΟΛΛΟΔΩΡΟΣ ΑΠΟΛΛΟΔΟΤΟΥ
ΠΡΥΤΑΝΕΥΣΑΣ ΚΑΙ ΟΙ ΣΥΝΑΡΧΟΙ
ΦΙΛΩΤΑΣ ΙΑΚΧΟΥΣ ΚΟΣΑΠΕΛΑΟΥ
ΝΙΚΑΝΩΡ ΝΙΚΟΣΤΡΑΤΟΥ ΘΕΟΙΣ.

Apollodorus, son of Apollodotus, Prytane, and his colleagues, Philotas, Iacchus, son of Cosapolee, Nicanor, son of Nicostratus: to the gods.

This inscription implies an offering to the gods by those chosen to the honored rank of magistrates, thereby vowing to adminster justice with strict

impartiality. Philotas, from the circumstance of his father's name not being recorded, appears to have been a natural son. There were five archons, who went out of office by rotation, after serving five years: the election went by the joint consent of the senate and people.

ΕΔΟΞΕΤΑΙ ΑΛΙΑΙ ΠΡΟ
ΞΕΝΟΥΣ ΕΙΜΕΝ ΤΑΣ
ΠΟΛΙΟΣ ΤΩΝ ΚΟΡΚΥΡΑ
ΙΩΝ ΔΥΚΙΣΚΟΝ ΚΑΙ ΕΧΕ
ΣΘΕΝΗ ΔΗΜΟΠΕΙΘΟΥΣ
ΠΡΙΗΝΙΣ ΥΠΑΡΧΕΙΝΤΕ
ΑΥΤΟΙΣ ΚΑΙ ΕΚΓΟΝΟΙΣ
ΤΑΣ ΚΑΙ ΟΙΚΙΑΣ ΕΓΚΤΑ
ΣΙΝ ΚΑΙ ΤΑ ΑΛΛΑΤΟΙΜΙΑ
ΟΣΑ ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ
ΠΡΟΞΕΝΟΙΣ ΚΑΙ ΕΥΕΡΓΕ
ΤΑΙΣ ΥΠΑΡΧ . . . . .

The assembly declare to the people of Corcyra, that Leciscus and Echesten, orators of Priene, have permission for themselves and descendants to build in the city, and to enjoy all such honors belonging to it; and those who have rendered services. . . . . :

ΕΔΟΞΕ ΤΑ ΑΛΛΑ ΠΡΟΞΕ
ΝΟΝ ΕΙΜΕΝ ΒΟΙΣΚΟΝΑΙ
ΚΟΦΡΟΝΟΣ ΔΩΔΩΝΑΙΟΝ
ΑΥΤΟΝ ΚΑΙ ΕΚΓΟΝΟΥΣ
ΕΙΜΕΝ ΔΕ ΑΥΤΟΙΣ ΤΑΣ
ΚΑΙ ΟΙΚΙΑΣ ΕΓΚΤΑΣΙΝ
ΚΑΙ ΤΑ ΑΛΛΑ ΤΙΜΙΑ ΟΣΑ
ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ ΠΡΟΞΕΝ

ΟΙΣ ΚΑΙ ΕΥΕΡΓΕΤΑΙΣ ΤΑΝ
ΔΕ ΠΡΟΞΕΝΙΑΝ ΓΡΑΨΑΝ
ΤΑΣ ΕΙΣ ΧΑΛΚΟΜΑ ΑΝΑΘΕ
ΜΕΝ ΟΠΕΙΚΑ ΔΟΚΗ ΠΡΟ
ΒΟΥΛΟΙΣ ΣΤΡΑΤΑΓΟΙΩ ΚΑΛΣΣ
ΕΧΕΙΝ ΤΟΝ ΔΕ ΤΑΜΙΑΝ ΔΕ
ΜΕΝΤΟ ΤΕΝΟΜΕΝΟΝ ΑΝΑΛΩ
ΜΑ ΒΟΙΣΚΟΝ ΛΙΚΟΦΡΟΝΟΣ
ΔΟΔΩΝΑΙΟΝ.

The assembly, have decided on receiving into the number of citizens, Voscius, the son of Lycophron, of Dodone, and have therefore granted to him and his descendants the liberty of purchasing and inheriting land in this country; and likewise of enjoying all such privileges as are accorded to those citizens who have rendered services. This decree, adding to the number of our citizens, shall be engraven on brass, and fixed on such spot as shall be judged best by the senate, the intendants of justice, and chiefs of the military.
This expense ....
Voscius, son of Lycophrone, of Dodone . .

The cabinet of coins, solely of this island, which Doctor Gangadi has collected, will furnish a lasting means of proving the former greatness of Corcyra.—I have selected twenty-five of the medals.

1. Represents Neptune armed with his trident; on the reverse, a galley, having the word ΚΟΡΚΥΡΑΙΩΝ over it. This coin is probably stamped in commemoration of a naval victory.

2. Represents a figure of Hercules armed with his bow and arrows; on the reverse, a bull encircled by a garland of laurel. This probably denotes the power of the Phæcians at that period.

3. A head of Apollo; on the reverse is the winged horse Pegasus. This medal may signify the progress of the Phæcians in the arts and sciences.

4. The head of Corcyra; on the reverse, Victory armed with a trident, and holding a sail. KOPKTPAIΩN. This coin evidently denotes the encreased puissance of the Phæcians at sea.

5. The half of a bull; iu the reverse a door, having on each side a bunch of grapes and a vase. KOP KT. PAI· ΩN. The grapes indicate the fertility of the island; and the door, its situation at the entrance of the Adriatic gulf.

6. Represents the head of a Phæcian general, NIKANΩP, who gained a victory at sea; on the reverse a galley with the words KOPKT PAIΩN.

7. Represents a head of Pyrrhus; on the reverse Diana, having a knee upon a bull, holding one of its horns, with the words BAΣIΛEOΣ ΠTPPOT (King Pyrrhus). This may signify the successful attempts of that chieftain against this island.

8. A cow suckling its calf, on the left an owl; on the reverse a door surrounded with the words ΔTP ZOΠTΠOT. The name of ΦIΛOTAΣ, signifies that the island was then under the direction of Archons, whose chief had his name inscribed thereon. This medal signifies the unison of the Athenian fleet of Corcyra; and the cow signifies the protection this island granted to Durazzo, one of its dependancies.

9. The head of Hercules, partly covered with the lion's skin.

the reverse a galley. ΚΩΡΚΥΡΑΙΩΝ. This medal denotes the formidable power of the Corcyreans at sea.

10. Head of Corcyra; reverse, the winged horse Pegasus; denoting the progress of the Corcyreans in the muses.

BRONZE.

1. A double head; on the reverse a galley with the word ΚΟΡΚΥΡΙΩΝ. This is symbolic of Janus.

2. The figure of Jupiter Cassius, seated on a throne, armed with a lance. ΖΕΥΣ. ΚΑΣΙΟΣ; on the reverse, the same god is represented under a triumphant arch, holding a cup in his hand, with the word ΑΓΡΕΥΣ. This god was venerated by the Phæcians in their famous temple of Jupiter Cassiope. By his being armed, it may indicate probably the continual state of defence the Phæcians kept up. The word ΑΓΡΕΥΣ, further assisted by the cup which Jupiter holds, may serve to illustrate the high state of agriculture at that time, and likewise of the exquisite quality of the wines, of which Homer speaks in his Odyssey.

3. Head of Bacchus crowned with laurel: on the reverse, a vase between the letters K. O. No doubt can arise but that this god was held in high esteem by the Corcyreans, who offered sacrifices to him, in order to be blessed with fertility in their vineyards. The feasts of Bacchus which took place annually in September, resembled more the rejoicings of madmen than of civilized people. The most shameful vices were practiced during the continuation of it, which lasted for three days and nights.

4. Represents the head of Corcyra; ΚΟΡΚΥΡΑ: on the reverse,

Jupiter Cassius, armed with a lance. ΖΕΤΣ ΚΑΣΙΟΣ. This medal may signify that the Corcyreans were maintaining war against some power at the time.

5. The head of a Corcyrean general, crowned with laurel, who gained a signal victory over the Corinthians, and who afterwards became an archon, to which post he was elected by the unanimous voice of the people: on the reverse, a galley, denoting the battle to have been naval, over it ΚΟΡΚΥΡΑΙΩΝ ΦΙΛΩΝΙΔΑΣ.

6. The head of Tolomee or Ptolome, the son of Pyrrhus, who guided to the island a number of Epirots, with an intent to surprise it, but failing in the attempt, relanded at the opposite side of Epirus, which thence derived the name of Buthrotum. On the reverse, is a bull in the action of resistance. ΒΥΘΡΟΝ.

7. Is a medal stampt in commemoration of a circumstance which happened in the famous temple of Jupiter Olympus, wherein the Corcyreans had placed the statue of a cow, as an offering. A child unluckily ran against it with such violence as to be killed on the spot. The priests thereon would have excluded the statue, had not Apollo been pleased to declare its entire innocence of the child's death. The coin represents a cow suckling a calf; ΕΙΣΤΙΜΗΝ, and underneath Τ: the reverse is intended as a door, alluding to the island being the key of the Adriatic; having these words: ΑΠΟΛ ΛΑΜΟ ΦΩΣΟ.

8. The head of Philotan, a priest of the temple of Jupiter Cassius; on the reverse is a tripod, having on each side a branch of laurel.

9. The head of a Corcyrean general, named Philon; on the reverse a galley, having above it the cypher 8. underneath ΦΙΛΩΝ.

10. The head of Neptune, on the left a trident, with the cypher 8; the reverse, a palm, with the word ΦΙΛΩΝ. This is probably to celebrate some naval victory.

11. The head of a warrior; on the reverse an eagle, encircled by two branches of laurel, with the word ΑΠΟΛΩΝΙΤΑΝ. This medal appertains to a colony founded by the Corcyreans, which struck this coin in honor of their mother country.

12. A head of Cybele: on the reverse, a palm between the cypher 8. and the letter Φ. This medal implies that the worship of this goddess was common in Corcyra.

13. The head of a Prytane, named Philonidas; on the reverse, an urn with the letters K. O. P.; underneath the urn ΦΙΛΟΝΙΔΑΣ

ROMAN COINS.

1. Represents the head of Germanicus; on the reverse a vessel under sail: ΓΕΡΜΑΝΙΚΟΣ ΚΑΙΣΑΡ.

2. The head of Sergius Galba crowned with laurel: ΣΕΡΓΙΟΣ ΓΑΛΒΑΣ ΚΑΙΣΑΡ; on the reverse, Mars armed with a lance, with ΚΟΡΚΥΡΑΙΩΝ.

4. The head of Commodus; Λ. ΚΟΜΟΔΟΣ ΚΑΙΣΡΑΡ; on the reverse Pan under a triumphal arch. Under this emperor's reign the most shameful debauchery was encouraged.

5. The head of Philip crowned with laurel, and these words: ΑΥΤ. Κ. Μ. ΙΟΥΛΙΦΙΝΠΠΟΣ. ΣΕΒ; on the reverse, the front of a

church with this word: KOP. It is a singular fact, that although this emperor was not drawn from the errors of Paganism, yet he allowed the free exercise of the Christian religion, and protected them who followed it, in honor of which the Corcyreans struck this coin.

Yearly Consumption of British Articles of Merchandize in the Ionian Islands.

Corfu, Cephalonia, Zanté.

ARTICLES.	QUANTITY.	PRICE.	Seasons of Importation.
Cloth, blue and black, as these colors are by far the most prevalent, and worn by the inhabitants — Superfine	4 Bales of 12 Pieces	5 to 5½ Dollars per yard	From September to February.
Fine	8 — —	4 — 4½	
Common	12 — —	2 — 3	
Blue Bristol	25 — 16	1 — 1½	
Calmucs	20 — —	1 — 1¼	
Peloncinines	8 — 20	¾ — 1	
Casimeres, fine and common—no superfine	6 — —	¾ — 1¼ and 1½	
Cotton Velverets, blue and black	8 Cases of 40 Pieces	⅔ —	
Ditto Velveteens do. do.	12 — —	½ —	
Printed Calicoes and Cambrics, of lively colors	20 Bales of 80 Pieces	6 to 8 Dollars, Calicoes 8 — 10 Cambrics	. . per piece of twenty . . eight yards.
India — Calicoes of 36 yards	10 — 60	9 to 10 per piece	
Salampories 18	5 — 100	4 — 4½	
Cassas 12	5 — —	3 — 3½	In all Seasons.
Maddepolans 32	5 — 60	6 — 7	
Plain White Cambric 12	4 — 100	4 — 6	
Cotton Shirtings 24	5 — —	5 — 6	
Manchester Twilled Nankeens — Striped, 18 inches wide	10 Cases . 60	¼ per yard	From February to July.
Plain 25	6 — 40	½ ditto	
Handkerchiefs, of gay and lively patterns	6 — 100 Dozen	2 to 3 per dozen	In All Seasons.
Ditto, East India silk	3 — 60	6 — 7 per piece of 7 handkerchiefs	
Knives and Forks, for Table	300 Dozen	2 — 2½ per dozen	
Clasp, and Penknives	200 Ditto	2 —	
Tin Plates, of 2225 sheets	10 Boxes	12 — 15 per box	In all Seasons.
Iron, in Plates of 1000 lbs.	50 ditto	50 per 1000 lbs.	
Pig Lead do.	50 ditto	62 to 70 ditto	
Lead Shot do.	100 ditto		
Gunpowder—Single F.	700 lbs.	2¾ to 3 per lb.	July to February.

ARTICLES.	QUANTITY	PRICE.	Season of Importation.
Cloth, blue and black, as Superfine . . .	4 Bales of 12 Pieces . . .	3 to 3½ Dollars per yard . . .	
three colors are by far } Fine . . .	8 — — . . .	4 — 4½ — . . .	
the most prevalent, and } Common . . .	12 — 18 . . .	2 — 3 — . . .	Ships Sprawler to
worn by the fashionable } Blue Broad . . .	24 — — . . .	1 — 1½ — . . .	February.
Calicoes	24 — — . . .	1 — 1½ — . . .	
Pelongalettes	8 — 20 . . .	1 — 1 — . . .	
Cashmeres, fine and common—no specifics.	6 — — . . .	1 — 1½ and 1¾ — . . .	
Cotton Velvets, blue and black . . .	8 Cases of 40 Pieces . . .	— . . .	
Duty Velvets, do. do. . . .	12 — — . . .	1 — . . .	
Printed Calicoes and Cambrics, of fresh colors	50 Bales of 80 Pieces . . .	½ to 8 Dollars, Calicoes . . .	per piece of 25 yards.
(Calicoes of 30 yards)	10 — 80 . . .	½ — 10 — Cambrics . . .	7 eighth yards.
Indias . . . . . Cambrics 18 . . .	5 — 150 . . .	6 to 10 per piece . . .	
(Calicoes —	5 — — . . .	¼ — ¼ — . . .	
Muslins	4 — 100 . . .	3 — 8½ — . . .	In all Seasons.
Plain White Cambric . . . . . 12 . . .	4 — 100 . . .	4 — 6 — . . .	
Cotton Shirtings . . . . . 24 . . .	5 — — . . .	5 — 9 — . . .	
Manchester Tickes, Striped, 18 inches wide	10 Cases, 60 . . .	¼ per yard . . .	From February to
Nankeens — Plain 22 . . .	6 . . . 40 . . .	½ ditto . . .	July.
Handkerchiefs, of every and every description	6 . . . 100 Dozen . . .	2 to 8 per dozen . . .	
Dimity, Fast Dyes only	3 . . . 30 . . .	6 — 7 per piece of 7 handkerchiefs	In
Knives and Forks, for Table	300 Dozen . . .	2 — 2½ per dozen . . .	All Seasons.
Clasp and Pen Knives	200 Ditto . . .	2 — . . .	
Tin Plates, of 225 sheets	10 Boxes . . .	12 — 15 per box . . .	
Iron, in Plates of 1000 lbs.	50 ditto . . .	50 per 1000 lbs. . . .	In all Seasons.
Pig Iron do.	50 ditto . . .	¾ — 62 to 70 ditto . . .	
Lead, Shot do.	100 ditto . . .	¾	
Gunpowder—Sing's F.	700 lbs. . . .	2½ to 3 per lb. . . .	July to February.

CERIGOTTO

AND THE

ISLE OF STROPHADES.

I have inserted a short account of two islands, which, though they do not come under the numerical statements of the British possessions in the Ionian Sea, are under our direction and control. There are several others, such as Maganissa, Panorno; but all of so small a size, as to be scarcely worthy of notice, and indeed afford nothing worthy of remark.

TO the east of Cerigo is situated a small island, named Cerigotto, chiefly inhabited by Greeks and Turks, and which formerly was a great retreat to the pirates who infested the Levanté. The inhabitants enjoy almost an unlimited freedom, and by their frequent intercourse with the Mainotes, have acquired the savage and barbarous manners of the latter. During the Venetian sway, the Cerigoteans were so constantly committing either robberies or piracies, that the Turks, who felt the effects most,

complained formally to the Republic concerning it. The Venetian governor promised to chastise them, and even sent some vessels for the express purpose; but the Cerigoteans contrived to escape punishment by presenting the proveditore generale with a large sum of money, probably part of their plunder.

Cerigotto was known formerly under the appellation of Ægiala. Its history is of course included in that of the mother isle.

The Nautilas sloop of war, was wrecked off this isle in 1809. The major part of the crew were drowned, and the remaining others found their way back to Malta.

THE Isle of Strophades is situated about twenty miles from Zanté, to the S.E. Its form is oval, and about five miles in circumference. Its first name in ancient history is that of Plotes; after which it took that of its present one: it is celebrated for being the residence of the Harpies* :—

* This, in a figurative sense, is well explained by poets; but if the reality is known, these dreaded monsters were no other than a tribe of fierce and daring marauders, whose courage and almost superhuman forms, caused them to be looked on with terror and fear.

" At length I land upon the Strophades,
" Safe from the danger of the stormy seas.
" Those isles are compassed by the Ionian main;
" The dire abode where the foul Harpies reign.
" Forced by the winged warriors to repair
" To their old homes, and leave their costly fare.
" Monsters more fierce, offended heaven ne'er sent
" From hell's abyss, for human punishment.
" With virgin faces, but with wombs obscene:
" Foul paunches, and with odour still unclean;
" With claws for hands, and looks for ever lean.

DRYDEN'S VIRGIL, LIB. III.

Upon the east coast of the isle is situated the famous convent of the Redeemer. It is built of free stone of so white a color as to resemble marble; in height it is ninety feet, and is divided into four parts, each defended by a small tower. The access to it is by means of a door leading to the vaults, which is, however, closed up immediately an alarm is given: the monks are then drawn up by means of baskets, much in a similar manner to the copt monasteries in Egypt*. The establishment consists of a grand-prior, sub-prior, eight priests holding various ranks, together with sixty-two brothers. These have several Zantiotes in pay, who perform the duty of procuring provisions, and other similar

* Several attempts have been made by pirates upon this building, but without success. In the year 1716, the corsairs appeared so suddenly, that several of the monks had not sufficient time to escape by means of the basket, and were, in consequence, murdered by the disappointed wretches.

commissions. The revenues of the convent are derived from landed possessions in Greece and Russia. This magnificent building was erected by the celebrated Prince Tocchis.

There are several noblemen amongst the brothers of this order: and a stranger visiting the monastery would be agreeably surprised to find that it is inhabited by men of education, and whose monastic regulations do not prevent the exercise of good manners. The brothers are extremely hospitable, and entertain visitors in the most handsome manner possible: the only inconvenience arises from the number of questions which they ask a new comer concerning the affairs of the world: for although they are not agitated by them, yet they do not forget that news will furnish a topic for conversation, or "passa tempo," as they term it. There is likewise a tolerable good library in their possession, upon all subjects. Taken altogether, these kind brothers seem to regard this place as a calm and undisturbed retreat, and not as one of repentance for crimes committed.

The convent owed its first celebrity to San Dionisius, who, after residing here several years, accepted the bishopric of Ægina; he came to Zanté on some religious motive, where he died in 1624. At first, his corpse was preserved in the Strophades

but the persuasions of the clergy of Zanté, determined the brothers to let it return to that island, where it was deposited in a church near the city.

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BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Kendrick, Tertius T.

The Jonian islands Manners and customs ; sketches of the ancient history ; with anecdotes of the septinsulars

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